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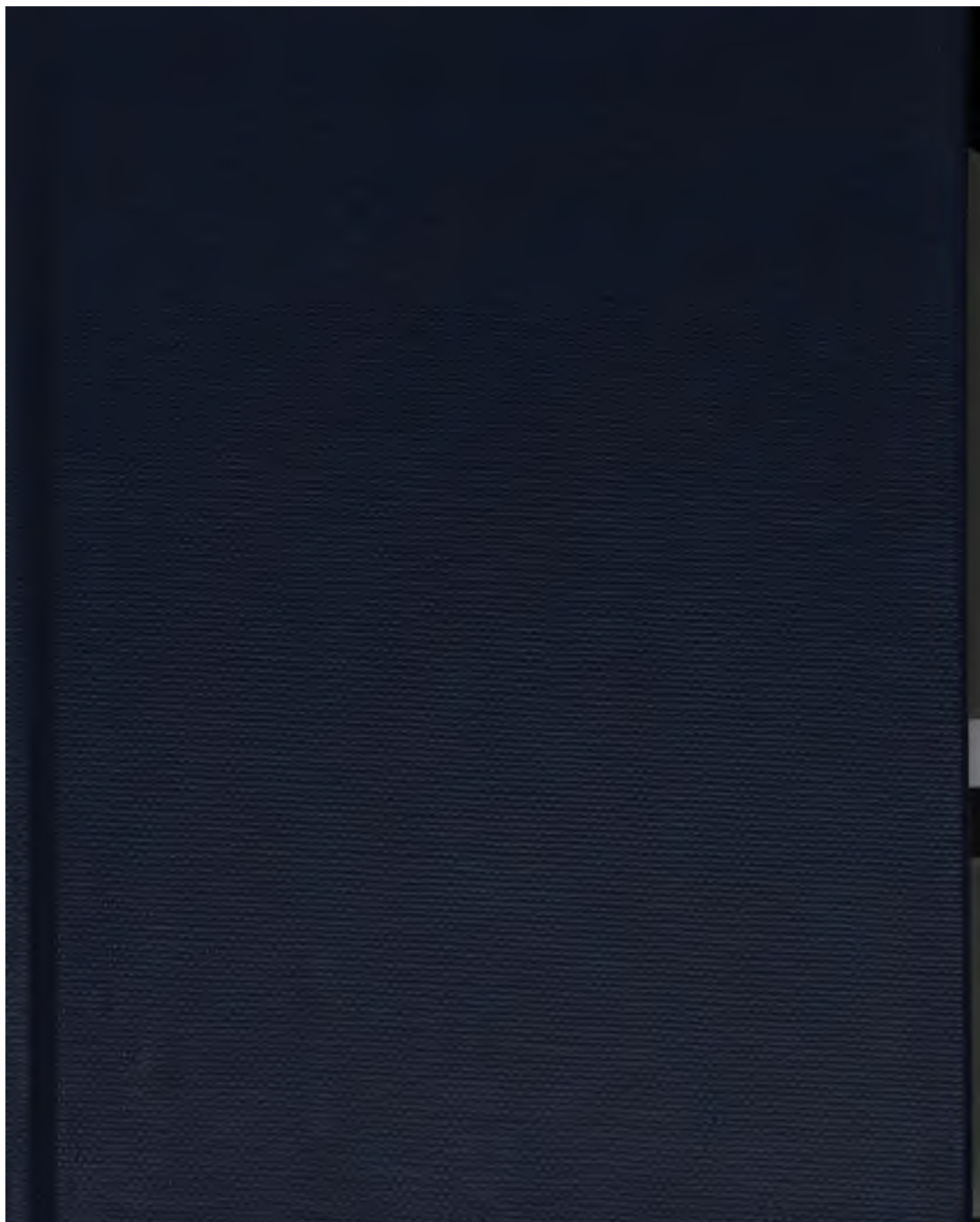
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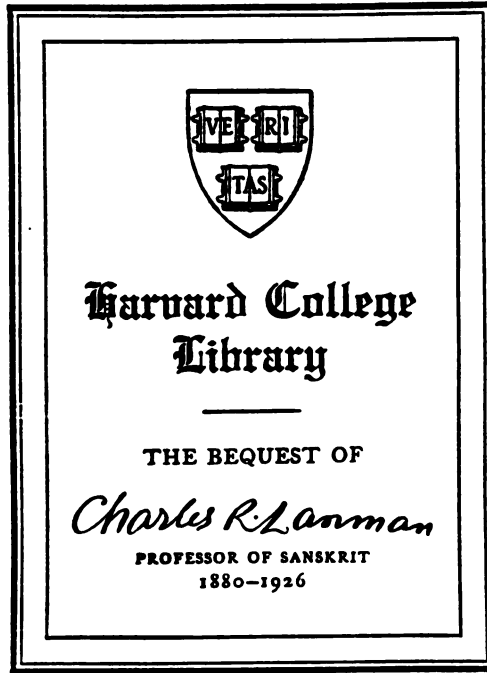




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AN EASY INTRODUCTION
TO
THE STUDY OF HINDÚSTÁNÍ,

IN WHICH THE ENGLISH ALPHABET IS
ADAPTED TO THE EXPRESSION OF HINDÚSTÁNÍ WORDS,

WITH
A FULL SYNTAX,
BY
MONIER WILLIAMS, M. A.,

OF THE UNIVERSITY OF OXFORD,
LATE PROFESSOR AT THE EAST-INDIA COLLEGE, HAILEYBURY.

ALSO,
ON THE SAME PLAN,
SELECTIONS IN HINDÚSTÁNÍ,
WITH A VOCABULARY AND DIALOGUES,

BY
COTTON MATHER,
ASSISTANT PROFESSOR OF HINDÚSTÁNÍ AT ADDISCOMBE COLLEGE.

LONDON:
LONGMAN, BROWN, GREEN, LONGMANS, AND ROBERTS.

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P R E F A C E.

IT is no disparagement to the many good Hindústání Grammars already published to say that a work like the following is needed at the present crisis. One effect of the recent outbreak in India must be to stimulate the study of Hindústání, not only amongst civilians and officers, but amongst all the residents in our Eastern territories, whether men or women, learned or unlearned. No one can say to what extent the horrors of the Indian mutiny might have been mitigated, had a knowledge of the idiom of the country been more general amongst our fellow-countrymen. The simple fact, that so little warning of the coming treachery was received, and that its victims slumbered securely till the sword, which had been long hanging by a hair, descended on their heads, indicates a separation between the European and Asiatic races, such as could not have existed had the bond of language drawn them into closer association.

If we hope, then, not merely to retain India, but to avert a similar or perhaps a more general rebellion at a future day, we must endeavour gradually to remove the partition-wall between the races. Feelings of revenge and animosity are likely for a long period to embitter

our intercourse with the natives, and lead to still greater estrangement between the governors and the governed. God grant this may not last. It is no mere question of holding or abandoning our Eastern Empire. It is a question of life or death to the thousands of our fellow-countrymen resident in India. It is a question of honour or disgrace to every Englishman, whether abroad or at home. If we do not seek to know the people of India better than we have hitherto done; if, instead of respecting them as our fellow-men and fellow-subjects, we persist in despising them as a servile and inferior race, we cannot blame them if they also shrink from contact with us, or even if at a future day they should rise up and say, 'We will not have these men to reign over us.' Our material supremacy, if not founded on mutual sympathy, confidence, and good-will, will be little better than a tower built on sand, which the next storm must sweep away. We may make laws, administer justice, lay down railroads, develop the resources of the country; but unless we seek to know and understand the natives, unless we find in them something to respect, unless in our religious and social character we shew ourselves worthy of imitation, we can never expect any reciprocity of sentiment or esteem on their part.

The first step, then, towards a better understanding between us must be a better and more grammatical acquaintance with the spoken languages. Of these the most general is Urdú or Hindústání, the mixed and composite dialect which has resulted from the

fusion of Hindí, the idiom of the Hindús, with the Persian and Arabic of the Musalmán invaders. Hindústání is the regular spoken language of Delhí, Oude, and the mutinous districts; and is the common medium of communication between Musalmáns throughout all India. In fact, although properly the language of the North West, it passes current (like French in Europe) throughout Bombay, Madras, and Calcutta. It is, therefore, the best general dialect which can be learnt by persons who, about to proceed to a vast continent, are ignorant of the particular locality for which they may be destined.

The following pages are intended to make the acquisition of this language easy to all. In many respects, especially in the department of Verbs and Syntax, the present Grammar is more full than any that has yet been written; but the beginner, who may feel himself embarrassed by the redundancy of matter, may confine himself to the large type.

The distinctive feature of the book is the exclusive employment of English letters to express Hindústání words. The Oriental characters, those crooked and forbidding forms, which like a thorn fence block the avenues of approach to every Eastern language, deterring nearly all excepting students upon compulsion from attempting an entrance, are here absolutely discarded. Even the Oriental order of the alphabet is abandoned, and the Englishman about to commence the study of a strange dialect is greeted at the threshold by the familiar faces of his old friends

A B C D in their usual places. Let it not be supposed that, by adopting this method of commending the study of Hindústání to all classes of Englishmen resident or likely to be resident in India, I underrate the value of a Grammar in the native character. On the contrary, I look forward to the time when the present work, if successful, may be transliterated into that character for the benefit of scholars habituated to its use. Meanwhile the student who prefers Hindústání words in an Eastern dress will find no lack of Grammars to his taste; and in the excellent Grammar of Professor Duncan Forbes the English and Oriental letters are judiciously blended. By confining myself in the following pages to our own familiar alphabet, my aim has been to compose a book 'for all'—to construct, so to speak, a public conveyance for the convenience of Hindústání students generally.

Experience has convinced me that unless the eye is habituated from an early age to the Oriental method of writing, the difficulty of reading is rarely if ever quite surmounted, and creates a feeling of distaste, not to say of disgust, which is the chief reason why the great majority, who are not amenable to the exigencies of examinations, content themselves with a very loose and imperfect knowledge of Eastern languages. We know that even those who are taught to read English after maturity are seldom brought to read easily and fluently, and can rarely be made to take pleasure in what to them is always attended with an irksome effort. How much greater must be the diffi-

culty of familiarising the eye to Oriental alphabets may be readily imagined when, for example, the number of letters, simple and compound, in the Devanāgarī is known to amount to nearly five hundred.

My object, therefore, in the present work has been, so to remove hindrances and difficulties that the most unstudious of Englishmen may be allured onwards to the acquirement of a correct and grammatical knowledge of Hindústānī, such as every gentleman who pretends to superiority over the Hindús ought to possess. "The grand point is," as the father of Hindústānī Grammar, Dr. Gilchrist, has observed in the preface to his *Philology*, "by some scheme or other to render the study of the most necessary Oriental tongues easy at first, that every learner, if possible, may acquire some taste for, and knowledge of their rudiments, to prepare him for proceeding with alacrity in his future career, instead of being harassed and disgusted at the outset with a strange tongue and a still stranger character at the same time. Were we to learn French through the medium of a new alphabet, I have little hesitation in saying that for thirty tolerable linguists in this language we should not have ten, and the same effects will be produced by similar causes in the acquisition of any other tongue, more especially in a country like India, where every thing conspires to enervate the body and mind of students who have not previously at home acquired a relish for the vernacular speech of the people amongst whom they are destined to sojourn. That the real pronunciation and inflection

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PREFACE.

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of words, with the general construction of Hindústání, are most obvious in the Roman character there can be no doubt; nor is there any thing to prevent learners from afterwards making themselves masters of whatever character they find most essential. Why then should the previous acquisition of this character be deemed a *sine qua non* to thousands, who may never feel the want of Oriental letters, but who from the want of an intelligible tongue may run the risk of losing their heads and injuring irremediably the interests of their countrymen?"

But although my main design in applying the English alphabet to the expression of Hindústání has been to make the language of Hindústán more attractive to Englishmen generally, yet other collateral advantages may flow from a plan which falls in with the system now being introduced into India by learned and devoted missionaries—I mean that of printing the Hindústání Bible and other books in the Anglo-Hindústání alphabet, as adopted in the following pages. Even Urdú newspapers (for example the K̄hair-k̄hwáh i Hind) are now printed on this plan, and are largely read by anglicised natives. If our simple alphabet can be applied to express the spoken dialects of India, and books printed in this type can be circulated throughout the land, the natives may be gradually familiarised to our system, and may adopt it (as many have already done) in preference to their own. No one can estimate the potency of such an engine in promoting intercourse and communion between the European and Asiatic

ances. With regard to the method I have pursued in the compilation of the present Grammar, I should state, that although the detail is entirely original, the synoptical arrangement of the verbs was suggested by the late Captain Gordon's tables of Urdú inflections, printed for the use of Cheltenham College; and the grouping of the tenses under three heads, by the Grammar of Professor Forbes, already mentioned. In the composition of the Syntax I have been guided by my own Sanskrit Grammar, published by the University of Oxford; but the detail is founded on a minute analysis of the *Bág o Bahár*.

The Selections, Vocabulary and Dialogues appended to the volume are the work of Professor Cotton Mather, of Addiscombe College; and both he and the Reverend R. C. Mather have kindly assisted me in revising the proof-sheets of the Grammar, and have aided me by many useful suggestions.

In conclusion, I trust I may be allowed to offer my acknowledgments to Sir Charles Trevelyan for the kind interest he has taken in the composition and publication of the following pages.

MONIER WILLIAMS.

CHELTEHAM COLLEGE,
September 1858.

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*The Anglo-Hindústání Alphabet, with the Powers
of the Letters.*

<i>A, a,</i>	as in cedar. . 'A, 'a, a',	} The same, but gutturally pronounced, as explained at rule 6.
<i>A', á,</i>	— art, all. 'A', 'á, á',	
<i>AI, ai,</i>	— aisle. . 'AI, 'ai, ai',	
<i>AU, au,</i>	as ou in spout. . 'AU, 'au,	
<i>B, b,</i>	as in but.	
<i>CH, ch,</i>	— church.	
<i>D, d,</i>	— duke.	
<i>D, d,</i>	— drain, the tip of the tongue being turned	
<i>E, e,</i>	— there.	[upwards.
<i>F, f,</i>	— find.	
<i>G, g,</i>	— go.	[gargling.
<i>G, g,</i>	— ghost, but more from the throat, as in	
<i>H, h,</i>	— hero.	
<i>I, i,</i>	— in. 'I, 'i, i',	} The same, but gutturally pronounced.
<i>I', í,</i>	— police. . . 'I', 'í, í',	
<i>J, j,</i>	— just.	
<i>K, k,</i>	— keep.	
<i>KH, kh,</i>	— ch in loch.	
<i>L, l,</i>	— little.	
<i>M, m,</i>	— man.	
<i>N, n,</i>	— nose.	
<i>N, n,</i>	nasal, as in the French word 'bon.'	
<i>O, o,</i>	as in go.	
<i>P, p,</i>	— pat.	
<i>Q, q,</i>	— quoit.	
<i>R, r,</i>	— race.	
<i>R, r,</i>	strongly aspirated, as in the French 'éternel.'	
<i>S, s,</i>	as in sin.	
<i>SH, sh,</i>	— she.	
<i>T, t,</i>	— tun.	[upwards.
<i>T, t,</i>	— true, the tip of the tongue being turned	
<i>U, u,</i>	— bull. . . . 'U, 'u, u',	} The same, but gutturally pronounced.
<i>U', ú,</i>	— rule. . . . 'U', 'ú, ú',	
<i>V, v,</i>	— vine.	
<i>W, w,</i>	— was.	
<i>Y, y,</i>	— you.	
<i>Z, z,</i>	— zeal.	

AN
EASY INTRODUCTION
TO THE
STUDY OF HINDÚSTÁNÍ.

PRONUNCIATION.

VOWELS.

1. THE learner of Hindústání need never be in doubt, like the learner of English, as to the pronunciation of the vowels. Their sound is unalterably fixed, and never varies from the examples given on the opposite page. They are pronounced for the most part as in French or Italian, though occasionally words in English may exemplify their sound.

2. Observe, that the vowel *A a* is pronounced as in *cedar, vocal, zebra, organ*; (not as in *man, apple, fate*, and not as in the French *aller, ballet, chaleur*.) Perhaps the sound of *u* in the words *fun, sun*, best represents this dull and obscure sound of *a*; and in English the other vowels are occasionally pronounced with this sound, as in *her, sir, son*.

3. As the learner must be careful not to give a long or too open sound to *a*, so he must guard against giving the short obscure sound to *á*. This last vowel is invariably pronounced long and broad, as in *art, cart, last, bard*, or sometimes as in *all, call*.

4. Most of the other vowels resemble the French: thus *e* is pronounced like *é* in *thé*, or like *ay* in the English *say*; *i* is like *i* in *police, chagrin*, or in the French *midi*: but

short *u* is like *u* in *bull*, *full*; and *au* like *au* in the German *frau*, or as *ou* in *our*.

CONSONANTS.

5. *D d* and *T t* only differ from *d* and *t* in being pronounced by turning up the tongue towards the roof of the mouth, as in *true*, *trust*, *drain*, *drip*. *G g* always has the sound of *g* in *go*, *give*, never of *g* in *gin*. *Ġ ġ* is a strong guttural like *gh* in *ghost*, but more from the throat; it is like the sound *gha* made in gargling, or when choking. *H h* when initial or medial is equivalent to *h* in *hero*, *mishap*, but is sometimes stronger, more like *h* in *haul*. When final it is generally a weak and almost inaudible aspirate. *Kh kh* is a strong guttural, like *ch* in the Scotch word *loch*. Its sound has been compared to that made when beginning to expectorate. Observe—*w*, when it follows this letter, is not pronounced: thus *khwāb* is pronounced *khāb*. *N n* is a nasal *n*, and at the end of a word or sometimes in the middle is almost inaudible, excepting as it gives nasality to the preceding vowel, as in the French *bon*, the sound of *o* being forced through the nose. *Q q* is like *c* in *clique*, or like *q* in *quoit*. *R r* has a strong aspiration, the tongue being turned up towards the roof of the mouth. *Zh* is a rare combination. It is equivalent to *z* in *azure*, *glazier*, &c.

6. The mark ' (which represents the Arabic consonant 'ain) when placed before a vowel, as in 'a, imparts to it a strong guttural sound; and when placed after a vowel, as in a', that vowel ought to be pronounced with a deep intonation down in the throat, which has been compared to the cry of a sheep or a calf. Thus the pronunciation of the first two letters of the word *ba'd* is said to resemble the bleat of a sheep. Practically, however, there is very little difference between the sound of 'a and simple *a*, and between *a'* and *á*. Thus 'aql 'the understanding' is pronounced almost as if written *aql*, and *ba'd* 'after' as if written *bád*, or like the English word *bard*.

GENDER OF NOUNS SUBSTANTIVE.

7. There is no neuter gender. All substantives are either masculine or feminine. Many nouns are known at once to be masculine or feminine from their meaning: thus *beṣā* 'a son,' *mard* 'a man,' *rājā* 'a king,' are masculine; but *beṭī* 'a daughter' is feminine.

How to distinguish feminine nouns.

8. Nouns ending in *ī*, *t*, *sh*, are mostly feminine; as, *rotī* 'bread,' *bāt* 'a word,' *talāsh* 'search,' *dānish* 'knowledge.'

9. Many nouns in *r* and *n* are feminine; as, *sarkār* 'government,' *tahwār* 'a sword,' *khābar* 'news,' *bahār* 'spring,' *sabr* 'patience,' *qabr* 'a grave,' *fajr* 'morning,' *qadr* 'worth,' *nazr* 'a gift,' *nazar* 'sight,' *khātir* 'heart,' *fikr* 'thought,' *umr* 'life,' *gor* 'a tomb,' *lahar* 'a wave,' *muhr* 'a seal,' *nahr* 'a stream,' *zanjīr* 'a chain,' *shamsher* 'a sword,' *bhīr* 'a crowd,' *bher* 'a sheep,' *dīwār* 'a wall,' *jān* 'life,' *zubān* 'the tongue,' *khizān* 'autumn,' *dūkān* 'a shop,' *dāstān* 'a story,' *resmān* 'cord,' *nān* 'bread,' *zamīn* 'the ground,' *āstin* 'a sleeve,' *jabīn* 'the forehead,' *gardan* 'the neck,' *sozan* or *darzan* 'a needle:' but an almost equal number are masculine, see rule 14.

10. Arabic dissyllabic words beginning with *ta*, and having *ī* before the last consonant, are all feminine (except *ta'wīz* 'an amulet'); as, *tadbīr* 'deliberation,' *taqsīr* 'a fault,' *taswīr* 'a picture,' *tashrif* 'honouring,' *ta'līm* 'instruction.'

11. Except from r. 8 the following five masculine nouns in *ī*; viz. *pānī* 'water,' *ghī* 'clarified butter,' *jī* 'life,' *motī* 'a pearl,' *dahī* 'curdled milk;' and a few others mostly derived from masc. or neut. Sanskrit nouns in *ī*. Words like *qāzī* 'a judge,' *bhā-ī* 'a brother,' *dāndī* 'a waterman,' are necessarily masculine.

12. A few common exceptions in *t* and *sh* are also masculine; as, *baḥkt* 'fortune,' *bānṭ* 'a share,' *dānt* 'a tooth,' *darakht* 'a tree,' *dast* 'a hand,' *dost* 'a friend,' *gosht* 'meat,' *khet* 'a field,' *but* 'an idol,' *post* 'skin,' *sharbat* 'a drink,' *zarbaft* 'brocade,' *taḥkt* 'a throne,' *waqt* 'time,' *yāqūt* 'a ruby,' *aish* 'pleasure,' *dosh* 'a fault,'

farsh 'a carpet,' *hosh* 'sense,' *naqsh* 'a picture,' *pádāsh* 'retaliation,' *gash* 'stupor,' *tarkash* 'a quiver.' The only masculines in *ish* are *ḵhalish* (also *f*.) 'suspicion' and *bálish* 'a pillow.'

How to distinguish masculine nouns.

13. Nouns ending in *a* or *á* or any other letter besides those above mentioned are generally masculine; as, *bachcha* 'a child,' *banda* 'a slave,' *daryá* 'a river,' *mulk* 'a country,' *táj* 'a crown,' *díl* 'the heart,' *pánw* 'the foot,' *sir* 'the head,' *bág* 'a garden,' *munh* 'the mouth,' *gunáh* 'a fault.'

14. Many nouns in *r* and *n* are masculine; as, *dar* 'a door,' *ghar* 'a house,' *angúr* 'a grape,' *shír* 'milk,' *ḵhár* 'a thorn,' 'uzr 'excuse,' *dín* 'a day,' *dín* 'religion,' *mihmán* 'a guest,' *badan* 'the body,' *dáman* 'skirt,' *darman* 'a remedy,' *ḵhirman* 'harvest,' *á-in* 'a rule:' but see r. 9.

15. Arabic words of three syllables beginning with *ta* and having a medial consonant doubled, like *tasarruf* 'expenditure'—or beginning with *ta* and having a medial vowel lengthened, like *tafáwut* 'difference,' the vowel *u* being enclosed in the third syllable—are generally masculine. Also many Arabic words of two syllables beginning with *i* and having *á* in the last syllable, as *insáf* 'justice.' A common exception, however, under the first head is the feminine word *tawajjuh* 'favour.'

16. Except from r. 13 the following common feminine nouns: *kitáb* 'a book,' *shab* 'night,' *talab* 'search,' *tap* 'fever,' *top* 'a cannon,' *fauj* 'an army,' *mauj* 'a wave,' *subh* 'morning,' *fath* 'victory,' *tarah* 'manner,' *saláh* 'counsel,' 'plan,' *sulh* 'peace,' *ráh* 'spirit,' *sháḵḵ* 'a branch,' *beḵ* 'a root,' *meḵ* 'a nail,' *bád* 'wind,' *dád* 'a gift,' *murád* 'desire,' *yád* 'recollection,' *faryád* 'complaint,' *maṣjid* 'a mosque,' *madad* 'assistance,' *ḵhirad* 'wisdom,' *hamd* 'praise,' *masnad* 'a throne,' *nind* 'sleep,' *ummed* 'hope,' 'id 'a feast,' *qaid* 'bondage,' *áwáz* 'voice,' *niyáz* 'petition,' *chíz* 'thing,' *mez* 'a table,' *sáns* 'a sigh,' *majlis* 'an assembly,' *jins* 'race,' *hirs* 'avarice,' 'arz 'a petition,' *tama* 'avarice,' *tawaqqu* 'hope,' *teg* 'a sword,' *taraf* 'side,' *ḵharíf* 'autumn,' *ḵhalq* 'people,' *raunaq* 'beauty,' *bandúq* 'a musket,' *sandúq* 'a box,' *tariq* 'a way,' *ḵhák* 'dust,' *qák*

'post,' *poshák* 'dress,' *nák* 'the nose,' *kumak* 'aid,' *ág* 'fire,' *bág* 'a rein,' *báng* 'voice,' *ťáng* 'the leg,' *jang* 'war,' *dál* 'pulse,' *dál* 'a branch,' *masal* 'proverb,' *manzil* 'an inn,' *agl* 'wisdom,' *naql* 'a story,' *jhl* 'a lake,' *shám* 'evening,' *rasm* 'custom,' *qism* 'kind,' 'sort,' *qasam* 'an oath,' *chashm* (also m.) 'the eye,' *qaum* 'a tribe,' *bú* 'smell,' *náv* 'a ship,' *dará* 'medicine,' *jilau* 'retinue,' *sipáh* 'an army,' *nigáh* 'a look,' *jibh* 'the tongue,' *ánkh* 'the eye,' *jagah* 'a place.'

17. Except also a few feminine Sanskrit nouns ending in *á*, as *kirpá* 'favour,' *pújá* 'worship,' and a few feminine Arabic nouns in *á*, as *balá* 'evil,' *hawá* 'air,' 'lust,' *khatá* 'fault,' *ibtidá* 'beginning,' *intihá* 'end,' *dunyá* 'the world,' *tamanná* 'a request,' *sandá* 'praise,' *gizá* 'food,' 'atá' 'a gift,' *du'á* 'prayer,' *qazá* 'fate,' *adá* 'performance,' *dagá* 'deceit,' *dawá* 'medicine,' *hayá* 'shame,' and a few others, as *thiliyá* 'a water-pot,' *qibiyá* 'a box,' *parwá* 'care,' *chá* 'tea.'

DECLENSION OF NOUNS.

18. The cases are expressed by certain prepositions, more properly called postpositions; as,

For the Gen. either *ká* or *ke* or *kí* 'of.'

— Dat. and Ac. *ko* 'to.'

— Ablative *se* 'from,' 'with,' 'than.'

— Locative *men, par, tak,* 'in,' 'on,' 'up to.'

— Agent *ne* 'by.'

These postpositions are something like the English 'of,' 'from,' 'by,' &c.; only instead of being placed before, they are placed after a noun to form a case: thus—

19. FIRST DECLENSION. MASCULINE NOUNS.

Like *mard* 'a man.'

SINGULAR.	PLURAL.
N. <i>mard</i> 'a man.'	N. <i>mard</i> 'men.'
G. <i>mard ká</i> or <i>-ke</i> or <i>-kí</i> 'a man of.'	G. <i>mardon ká</i> or <i>-ke</i> or <i>-kí</i> .
D. <i>mard ko</i> 'a man to.'	D. <i>mardon ko</i> .
Ac. <i>mard ko</i> (or <i>mard</i>) 'a man.'	Ac. <i>mardon ko</i> (or <i>mard</i>).
Ab. <i>mard se</i> 'a man from.'	Ab. <i>mardon se</i> .
L. <i>mard men</i> 'a man in.'	L. <i>mardon men</i> .
Ag. <i>mard ne</i> 'a man by.'	Ag. <i>mardon ne</i> .
V. <i>ai mard</i> 'O man.'	V. <i>ai mardo</i> .

20. In the above noun, the nominative singular *mard* remains unchanged, not only throughout the singular, but in the nominative plural also. In the other cases of the plural *on* is added to *mard*, except in the vocative, where only *o* is added.

21. Observe—In this and in all other Hindústání nouns the genitive is formed in one of three ways; viz. either, 1st with *ká*, or 2dly with *ke*, or 3dly with *kí*. Of these, *ká* is the sign of the masculine gender, *ke* is the inflected form of *ká*, and *kí* is the sign of the feminine gender. But observe particularly, that the selection of either *ká* or *ke* or *kí* to form the genitive case of a noun is not determined by the gender of the noun itself, but by the gender and case of the noun which governs it. Thus *beṭí* ‘a daughter’ is feminine, but the genitive is not therefore *beṭí kí*, unless a feminine noun governs it; for instance, *gharā* ‘a pitcher’ is masculine, and the genitive case of *beṭí*, when governed by *gharā*, is not *beṭí kí*, but *beṭí ká gharā* ‘the pitcher of the daughter;’ whereas *jútí* ‘a slipper’ being feminine, ‘the slipper of the daughter’ would be *beṭí kí jútí*. So again, ‘the man’s slipper’ would be *mard kí jútí*, although *mard* is masculine. But when the governing noun is in an *oblique* case *masculine*, or in any case plural *masculine*, then *ke* must be used.

The fact is, that a noun in the genitive case may be regarded as a kind of adjective in agreement with the governing word, just as in English we convert a genitive into an adjective when we say ‘a golden dish’ for ‘a dish of gold,’ expressed in Hindústání by *soné kí rikábí*.

The genitive being thus converted into a kind of adjective generally precedes the noun with which it is connected, agreeably to the usual collocation of adjective and substantive, see r. 45; thus, *soné kí rikábí* ‘gold-of dish,’ *mard kí jútí* ‘man-of slipper.’ But in the *Bāg o Bahār*, and other books, framed on the Persian model, an imitation

of the Persian collocation is very usual; thus, *rikābī sone kī* 'diah gold-of,' *jūti mard kī* 'slipper man-of.'

The following three rules will now be clear, and must be carefully committed to memory:—

Rule 1. *Kā* is used to form the genitive when the governing noun is masculine, and in the nominative singular.

Rule 2. *Ke*, when the governing noun is masculine, but *not* in the nominative singular.

Also when the governing word is an adverbial preposition or a masculine substantive in an oblique case used adverbially (some postposition being generally understood).

Rule 3. *Kī*, when the governing noun is feminine, whatever its case, and whether singular or plural.

Also when the governing word is an adverbial preposition or a feminine substantive in an oblique case used adverbially.

Ex. gr. 1. *mard kā beṭā* [or *beṭā mard kā*] 'the son of the man.'

2. *mard ke beṭe* [or *beṭe mard ke*] 'the sons of the man;' *mard ke beṭe se* [or *beṭe se mard ke*] 'from the son of the man;' *mard ke āge** [or *āge mard ke*] 'in front of the man.'

3. *mard kī beṭī* [or *beṭī mard kī*] 'the daughter of the man;' *mard kī beṭī-ān* [or *beṭī-ān mard kī*] 'the daughters of the man;' *mard kī beṭī se* [or *beṭī se mard kī*] 'from the daughter of the man;' *mard kī beṭī-on se* 'from the daughters of the man;' *shahr kī tarāf* 'towards (in the direction of) the city.'

22. Observe—The Persian and Arabic forms of the genitive are occasionally used in Hindústānī. In the Persian genitive the vowel *i* or sometimes *e* (called *izāfat*) takes the place of the English 'of;' thus, *shahr-i-Baghdād* 'the city of Baghdād;' *banda-i-Khudā* 'a servant of God.' After

* Here *men* is probably understood; *mard ke āge men*.

a word ending in *á*, *ú*, or *o*, the vowel *e* is used; as, *pá-e-takht* 'the foot of the throne,' *rú-e-parí* 'the face of the fairy.' In the Arabic genitive the article *al* (contracted into *l*) takes the place of the English 'of;' as, *talíbu-l-'ilm* 'a seeker of knowledge.'

23. A few masculine nouns in *á* and *í* may be declined like *mard*; as, *rájá* 'a king,' *Khudá* 'God,' *qází* 'a judge,' *bhá-í* 'a brother.' The nominative plural of these will be the same as the singular, see r. 27.

24. *Páru* 'a foot,' *gáru* 'a village,' and *náru* 'a name,' of the first declension of masculines, change *ru* into *on* in the oblique cases plural; and the plural termination *on* is then dispensed with. A form *pá-on*, *gá-on*, *ná-on*, exists also for the singular and nominative plural.

25. SECOND DECLENSION. MASCULINE NOUNS.

Like *beṭá* 'a son,' *banda* 'a slave.'

This is the only declension which changes the final letter of the noun.

26. Masculine nouns ending in *á* or *a* change those terminations to *e* in the oblique cases* singular and in the nominative plural, and to *on* in the other cases of the plural: thus—

N. <i>beṭá</i> 'a son.'	N. <i>beṭe</i> 'sons.'
G. <i>beṭe ká</i> , <i>-ke</i> , <i>-kí</i> , 'of a son.'	G. <i>beṭon ká</i> , <i>-ke</i> , <i>-kí</i> .
D. <i>beṭe ko</i> 'to a son.'	D. <i>beṭon ko</i> .
Ac. <i>beṭe ko</i> (or <i>beṭá</i>) 'a son.'	Ac. <i>beṭon ko</i> (or <i>beṭe</i>).
Ab. <i>beṭe se</i> 'from a son.'	Ab. <i>beṭon se</i> .
L. <i>beṭe men</i> 'in a son.'	L. <i>beṭon men</i> .
Ag. <i>beṭe ne</i> 'by a son.'	Ag. <i>beṭon ne</i> .
V. <i>ai beṭe</i> 'O son.'	V. <i>ai beṭo</i> .

27. Similarly, *banda* 'a slave;' gen. sing. *bande ká*, *-ke*, *-kí*; nom. pl. *bande* †; gen. *bandon ká*, *-ke*, *-kí*, &c. Words

* The oblique cases are all the cases except the nominative.

† But the sing. *banda* can be used for the nom. plur.

ending in *ya* generally change *ya* into *e* instead of into *ye*; thus *kiráya* 'hire' makes *kirá-e ká* instead of *kiráye ká*. The word *rúpiya* 'a rupee' is either *rúpiye*, *rúpa-e*, *rupaye*, or *rúpai*, in the inflected singular and nom. plural.

28. A few masculine nouns derived from the Sanskrit, Persian, or Arabic, preserve their finals unchanged like *mard* in the sing. and N. pl. In the other cases they add *on* to the final: thus, *rájá* 'a king'; N. *rájá*; G. *rájá ká*, *-ke*, *-ki*; N. pl. *rájá*; G. *rájá-on ká*, *-ke*, *-ki*, &c. Similarly, *Khuddá* 'God,' *gaddá* 'a beggar,' *dáná* 'a sage,' *pitá* 'a father,' *daryá* 'a river,' *umará* 'nobles,' *mullá* 'a teacher,' *lálá* 'a master,' *báábá* 'a father.'

29. Observe—*á* and *ah* as the finals of *feminine* nouns also remain unchanged in the sing., but in the N. pl. add *en*; see rr. 34, 36.

30. *Baniyán* 'a shopkeeper' (for the more common *baniyá*) is treated as if ending in *á*, and makes in the gen. case either *baniyen ká* or *baniye ká*. So also, *ro-án* 'a hair' makes *ro-en ká*, &c. This rule applies to one or two other similar nouns.

31. THIRD DECLENSION. FEMININE NOUNS.

Like *beḥí* 'a daughter.'

Feminine nouns ending in *í*, and indeed all other feminine nouns, are declined like *mard* of the first declension, excepting in one case, the nom. pl., where those in *í* add *án*, and those of the fourth declension ending in any other letter add *en*: see rr. 33, 34.

Hence it appears that the third and fourth declensions hardly deserve to be considered different from the first, as they only differ in the nom. plural.

N. <i>beḥí</i> 'a daughter.'	N. <i>beḥí-án</i> 'daughters.'
G. <i>beḥí ká</i> , <i>-ke</i> , <i>-ki</i> , 'of a —.'	G. <i>beḥí-on ká</i> , <i>-ke</i> , <i>-ki</i> .
D. <i>beḥí ko</i> 'to a daughter.'	D. <i>beḥí-on ko</i> .
Ac. <i>beḥí ko</i> [or <i>beḥí</i>] 'a daughter.'	Ac. <i>beḥí-on ko</i> [or <i>beḥí-án</i>].
Ab. <i>beḥí se</i> 'from a daughter.'	Ab. <i>beḥí-on se</i> .
L. <i>beḥí men</i> 'in a daughter.'	L. <i>beḥí-on men</i> .
Ag. <i>beḥí ne</i> 'by a daughter.'	Ag. <i>beḥí-on ne</i> .
V. <i>ai beḥí</i> 'O daughter.'	V. <i>ai beḥí-o</i> .

32. *Jorú* 'a wife,' like *beḥí*, makes *jorú-án* in nom. plural.

33. FOURTH DECLENSION. FEMININE NOUNS.

Like *bát* 'a word,' *balá* 'evil.'

N. <i>bát</i> 'a word.'	N. <i>bát-en</i> 'words.'
G. <i>bát ká, -ke, -kí</i> , 'of a word.'	G. <i>báton ká, -ke, -kí</i> .
D. <i>bát ko</i> 'to a word.'	D. <i>báton ko</i> .
Ac. <i>bát ko</i> [or <i>bát</i>] 'a word.'	Ac. <i>báton ko</i> [or <i>bát-en</i>].
Ab. <i>bát se</i> 'from a word.'	Ab. <i>báton se</i> .
L. <i>bát men</i> 'in a word.'	L. <i>báton men</i> .
Ag. <i>bát ne</i> 'by a word.'	Ag. <i>báton ne</i> .
V. <i>ai bát</i> 'O word.'	V. <i>ai báto</i> .

34. Like *bát* are declined feminine nouns in *á*; as, *balá* 'evil,' N. pl. *balá-en*, G. pl. *balá-on ká*, &c.; and all other feminine nouns excepting those ending in *t*, which constitute the third declension. *Gá-e f.* 'a cow' makes *gá-en* in the nom. pl.; and resembles *gánw* 'a village' (r. 24) in making *gá-on* in the oblique plural.

35. A few feminine nouns in *iyá* form their nom. pl. by adding *n* instead of *en*: thus, *thiliyá* 'a waterpot'; nom. pl. *thiliyán*.

36. Observe—Nouns of two short syllables, the latter of which encloses short *a*, may drop the *a* in the oblique cases plural; as, *jagah f.* 'a place,' G. pl. *jaghon ká* or *jagahon ká*. Similarly, *baras m.* 'a year,' *barson ká*. The nom. plur. of *jagah* is said to be *jaghen*; but the nom. sing. may be used for the nom. plur., as in the case of nouns ending in the imperceptible *h*, like *malika* 'a princess,' *fátika* 'an opening prayer:' see also r. 27. note.

37. Note—Persian and Arabic nouns sometimes adopt the Persian plur. termination *án* for animate objects, and *há* or (Arabic) *át* or *ját* for inanimate; as, *sáqi-án* 'cup-bearers,' *sálhá* 'years,' *súbaját* 'provinces.' These terminations may occur in Persian phrases where the *izáfat* (r. 22) is used, as *mádar-i-bráhmanán* 'mother of the Brahmans' for the Hindústání *má bráhmanon kí*. In one or two words *án* is used for the plural of inanimate objects; as, *chirágán* 'lamps.'

ADJECTIVES.

38. Adjectives ending in *á* change this termination to *e* or *í*, according to the number, gender, or case of the substantive they qualify; the rule being the same as for *ká*, *ke*, *kí* (see r. 21); as, *bará, -re, -rí*, 'great.'

39. Some adjectives, however, ending in *á* of Arabic and Persian origin remain unchanged; as, *dáná* 'wise.'

40. All other adjectives remain unchanged; as, *pák mard* 'a pure man' or 'pure men,' *pák 'aurat* 'a pure woman,' *pák 'auratēn* 'pure women,' *ziyáda raunaq* 'excessive beauty.'

41. The particle *sá*, used to express resemblance and intensity, is changeable (like adjectives ending in *á*) to *se* and *sí*, according to the rule for *ká, ke, kí* (r. 21): thus, *tujh sá ádmí* 'a man like you,' *parí sí 'aurat* 'a fairy-like woman,' *bahut se ghore* 'a great many horses.'

42. Observe—*Sá* may sometimes govern the genitive case, especially when it alludes to one out of many; *ká sá* ('like that of') will then follow the rule for the changes of *sá*.

43. The ordinals up to *fourth* change their final *á* according to the same rule. The termination *án*, which marks the remaining ordinals, is changeable to *ēn* and *ín* on the same principle.

44. *Báyán* 'left' (not 'right') follows the same rule.

45. Adjectives generally precede their substantives. But in Persian phrases the vowel *i* or sometimes *e* (called *izá-fat*) is used to connect an adjective with a substantive, in which case the adjective comes last; as, *zubán i shírín* 'a sweet tongue,' *khiyál i khám* 'a vain idea,' *jawán i khúb-súrat* 'a beautiful youth.' The vowel *e* is used after a noun ending in *á* or *ú*; as, *balá-e-nágahání* 'a sudden calamity,' *rú-e-zebá* 'a beautiful face.'

46. Adjectives, when they precede their substantives, do not take the plural terminations *án*, *ēn*, *on*: thus, *gorí larķí-án* 'fair girls' (not *gorí-án larķí-án*); *khúb kitáben* 'fine books' (not *khúben kitáben*); *goré larķon ne* 'by fair boys' (not *goron larķon ne*).

47. But when the adjective comes last, it may sometimes (especially in poetry) assume the plural terminations; as, *rátēn bhárá-án* 'tedious nights,' *kofhí-án bahut únchí-án* 'very lofty rooms.'

48. The following table exemplifies the preceding rules:

á	e	í
<i>gorá larhá</i> 'a fair boy.'	<i>gore larke ko</i> 'to a fair boy.'	<i>gorí larhí</i> 'a fair girl.'
	<i>gore larke</i> 'fair boys.'	<i>gorí larhí-āṇ</i> 'fair girls.'
	<i>gore larḥon ká</i> 'of fair boys.'	<i>gorí larhí-on ká</i> 'of fair girls.'
<i>bará mard</i> 'a great man.'	<i>bare mard ká</i> 'of a great man.'	<i>barí kitáb ká</i> 'of a large book.'
	<i>bare mard</i> 'great men.'	<i>barí kitáben</i> 'large books.'
	<i>bare mardon par</i> 'on great men.'	<i>barí kitábon men</i> 'in large books.'
<i>kháb larhá</i> 'a fine boy.'	<i>kháb larke</i> 'fine boys.'	<i>kháb larhí</i> 'a fine girl.'
<i>kálá sá ghorá</i> 'a blackish horse.'	<i>kále se ghorē par</i> 'on a blackish horse.'	<i>káli sī ghorī-āṇ</i> 'blackish mares.'
<i>dáná mard</i> 'a wise man.'		
<i>dáná mard</i> 'wise men.'		
<i>dáná mard ko</i> 'to a wise man.'		
<i>usá sá jism</i> 'a body like that of his.'	<i>uske se jism ko</i> 'to a body like that of his.'	<i>Hátim kí sí saḥhávat</i> 'liberality like that of Hatim.'
<i>pahlá mard</i> 'the first man.'	<i>dúsrē mard ko</i> 'to the second man.'	<i>tisrī randī</i> 'the third woman.'
<i>pānchvāṇ larhá</i> 'the fifth boy.'	<i>chhaṭvēṇ larke ko</i> 'to the sixth boy.'	<i>sātvin larhí</i> 'the seventh girl.'

COMPARISON OF ADJECTIVES.

49. The termination of adjectives undergoes no change to express comparison. All that is required is to put the noun substantive or pronoun in the ablative case: thus, *us se achchhá* 'better than that,' *sulh jang se achchhá hai* 'peace is better than war,' *wuh sultán se bará hai* 'he is greater than a king:' see syntax, r. 304.

50. Sometimes the adverbs *ziyáda* and *aur* (meaning 'more') are joined to the adjective, as in English.

51. Sometimes the adjective is doubled; as, *achchhá achchhá* 'very good.'

52. The superlative degree may be expressed by *sab se*; as, *sab se bará* 'greatest of all' ('than all greater').

53. The Persian terminations *tar* and *tarín* and the Arabic prefix *á* are occasionally used; as, *kháb-tar* or *ahsan* 'more beautiful,' *kháb-tarín* or *ahsan* 'most beautiful.' Similarly, *bihtar*, *bihtarín*, 'better,' 'best.'

PRONOUNS.

54. No distinction of gender is admitted in the pronouns: thus *wuh* may stand for either 'he' or 'she,' and *us ká* for either 'of him' or 'of her.' The first and second personal pronouns, *main* 'I,' *tú* 'thou,' are very irregular in their formation. Their genitive cases take *rá* and *ará* instead of the usual *ká*: but the truth is, that the forms *merá* &c. are rather pronominal adjectives, like 'my,' 'thy,' 'our,' &c.; and that *mujh ká*, *tujh ká*, are the proper forms of the genitive, though rarely used excepting in poetry, or as explained at r. 57. The pronouns *wuh* 'that' and *yih* 'this' (which stand for the third personal pronoun as well as for the remote and proximate demonstratives) are more regular, as they take *ká* for the postposition of the genitive case; and the oblique form for the genitive is the same as for the other oblique cases, viz. *us*, *is*, for the sing.; *un*, *in*, for the plural. The relative *jo* 'who,' with its correlative *so* 'he,' 'that,' follow the same analogy, as well as the interrogative and indefinite pronouns. The reflexive *áp* 'self,' 'own,' takes *ná* for *ká* in the genitive. The following table exhibits the declension of pronouns at one view.

PRONOUNS. SINGULAR.

	NOM.	GEN.	DAT. & AC.	ABL. LOC.	AGENT.	
'I'	<i>main</i>	<i>me-rá,</i> <i>-re, -rí</i> <i>mujh-ká, &c.</i>	<i>mujh-ko</i> <i>mujh-e</i> <i>mere ta-in</i>	<i>mujh-se</i> <i>mujh-men</i>	<i>main-ne</i>	1
'thou'	<i>tú</i> or <i>tain</i>	<i>te-rá, -re, -rí</i> <i>tujh-ká, &c.</i>	<i>tujh-ko</i> <i>tujh-e</i>	<i>tujh-se</i> <i>tujh-men</i>	<i>tú-ne</i>	2
'he, she,' 'that, it'	<i>wuh</i>	<i>us-ká,</i> <i>-ke, -kí, or</i> <i>wis-ká, &c.</i>	<i>us-ko</i> <i>us-e</i>	<i>us-se</i> <i>us-men</i>	<i>us-ne</i>	3
'he, she,' 'this, it'	<i>yih</i>	<i>is-ká,</i> <i>-ke, -kí</i>	<i>is-ko</i> <i>is-e</i>	<i>is-se</i> <i>is-men</i>	<i>is-ne</i>	4
'who,' relative	<i>jo</i> or <i>jaun</i>	<i>jis-ká,</i> <i>-ke, -kí</i>	<i>jis-ko</i> <i>jis-e</i>	<i>jis-se</i> <i>jis-men</i>	<i>jis-ne</i>	5
'he, that same,' correlative	<i>so</i> or <i>taun</i>	<i>tis-ká,</i> <i>-ke, -kí</i>	<i>tis-ko</i> <i>tis-e</i>	<i>tis-se</i> <i>tis-men</i>	<i>tis-ne</i>	6
'who?'	<i>kaun</i>	<i>kis-ká,</i> <i>-ke, -kí</i>	<i>kis-ko</i> <i>kis-e</i>	<i>kis-se</i> <i>kis-men</i>	<i>kis-ne</i>	7
'what?'	<i>kyá</i>	<i>káhe-ká,</i> <i>-ke, -kí</i>	<i>káhe-ko</i>	<i>káhe-se</i> <i>káhe-men</i>	<i>káhe-ne</i>	8
'any one,' 'some one'	<i>ko-i</i>	<i>kisi-ká,</i> <i>-ke, -kí</i>	<i>kisi-ko</i>	<i>kisi-se</i> <i>kisi-men</i>	<i>kisi-ne</i>	9
'some,' 'any thing,' 'any'	<i>kuchh</i>	<i>kisú-ká,</i> <i>-ke, -kí</i>	<i>kisú-ko</i>	<i>kisú-se</i> <i>kisú-men</i>	<i>kisú-ne</i>	10
'you Sir,' 'your Honour'	<i>áp</i>	<i>áp-ká</i> <i>-ke, -kí</i>	<i>áp-ko</i>	<i>áp-se</i> <i>áp-men</i>	<i>áp-ne</i>	11
'self,' 'one's self,' 'one's own'	<i>áp</i>	<i>ap-ne,</i> <i>-ne, -ní</i>	<i>ap-ne ta-in</i> <i>áp-ko</i> <i>ap-ne-ko</i>	<i>áp se</i> <i>ap-ne se</i> <i>áp men</i>		12

55. The nominative form of the pronouns *wuh*, *yih*, *jo*, *so*, &c., are occasionally used as accusative cases. *Wo*, meaning 'he,' 'that,' 'they,' 'those,' is sometimes used for *wuh*; and both *wuh* and *yih*, though said to be singular, may be used as plurals.

PRONOUNS. PLURAL.

	NOM.	GEN.	DAT. & AC.	ABL. LOC.	AGENT.
1	<i>ham</i>	<i>ham-árá,</i> <i>-áre, -ári</i>	<i>ham-ko</i> <i>ham-en</i> <i>hamon-ko</i>	<i>ham-se</i> <i>hamon-se</i> <i>ham-men</i>	<i>ham-ne</i> <i>hamon-ne</i>
2	<i>tum</i>	<i>tumh-árá,</i> <i>-áre, -ári</i>	<i>tum-ko</i> <i>tumh-en</i> <i>tumhon-ko</i>	<i>tum-se</i> <i>tumhon-se</i> <i>tum-men</i>	<i>tum-ne</i> <i>tumhon-ne</i>
3	<i>we</i> <i>wuh</i>	<i>un-ká, -ke, -kí</i> <i>unh-ká, &c.</i> <i>unhon-ka, &c.</i>	<i>un-ko</i> <i>unh-en</i> <i>unhon-ko</i>	<i>un-se</i> <i>unhon-se</i> <i>un-men</i>	<i>un-ne</i> <i>unhon-ne</i>
4	<i>ye</i> <i>yih</i>	<i>in-ká, -ke, -kí</i> <i>inh-ká, &c.</i> <i>inhon-ká, &c.</i>	<i>in-ko</i> <i>inh-en</i> <i>inhon-ko</i>	<i>in-se</i> <i>inhon-se</i> <i>in-men</i>	<i>in-ne</i> <i>inhon-ne</i>
5	<i>jo</i> or <i>jaun</i>	<i>jin-ká, -ke, -kí</i> <i>jinh-ká, &c.</i> <i>jinhon-ká, &c.</i>	<i>jin-ko</i> <i>jinh-en</i> <i>jinhon-ko</i>	<i>jin-se</i> <i>jinhon-se</i> <i>jin-men</i>	<i>jin-ne</i> <i>jinhon-ne</i>
6	<i>so</i> or <i>taun</i>	<i>tin-ká, -ke, -kí</i>	<i>tin-ko</i>	<i>tin-se</i>	<i>tin-ne</i>
7	<i>kaun</i>	<i>kin-ká, -ke, -kí</i>	<i>kin-ko</i>	<i>kin-se</i>	<i>kin-ne</i>
8	<i>kyá</i>	. . . . .	. . . . .	. . . . .	. . . . .
9	<i>ko-i</i> or <i>ka-i</i>	. . . . .	. . . . .	. . . . .	. . . . .
10	<i>kuchh</i>	. . . . .	. . . . .	. . . . .	. . . . .
11	<i>áp</i>	. . . . .	. . . . .	. . . . .	. . . . .
12	<i>áp</i>	. . . . .	. . . . .	<i>apas men</i> 'among themselves'	. . . . .

56. Observe, that the first and second pronouns may add either *-rá* or *-re* or *-rí* for their Gen. sing., and either *-árá* or *-áre* or *-ári* for their Gen. plur., according to the rule for the use of *ká, ke, kí*, in the declension of nouns (see r. 21). In the Dat. and Ac. they may add either *e* or

ko for the sing., and either *en* or *ko* or *on* *ko* for the plural. Sometimes *h* is added to the pronominal base in the plural before the postpositions and before *on*. When *on* is used, the plural pronoun, which may otherwise stand for the singular, generally, but not always, has a plural meaning.

57. The genitive case of the first and second pronouns may be formed with *ká*, if the pronominal base be separated from its postposition by an intervening word. The oblique forms *mujh* and *tujh* are then used; thus, *mujh badbakht ká* 'of me ill-fated:' and rarely before adverbs governing the genitive, when *ke* is understood; as, *mujh pás* 'near me,' *tujh pás* 'near you.' See syntax, r. 254.

58. Observe also, that in the singular the agent adds *ne* to the nominative forms *main* and *tú*, and not to the oblique forms *mujh* and *tujh*, unless the *ne* be separated from the pronoun by an intermediate word, as *main ne* 'by me,' but *mujh faqír ne* 'by me the faqír.'

59. The relative pronoun *jo* is sometimes repeated or compounded: thus, *jo jo* 'whoever,' 'whatsoever,' *jo so* (Gen. *jis tis ká*) 'whosoever,' &c.; *jo ko-i* (Gen. *jis-kisí-ká, -ke, -kí*) 'whosoever,' &c.; *jo kuchh* 'whatsoever,' *na ko-i* 'no one.'

60. The interrogative may be compounded thus, *aur kaun* 'who else?' *aur kyá* 'what else?' *kaun sá* 'what like *?' *Kyá* is sometimes used as a conjunction, meaning 'whether,' 'or.'

61. The reflexive pronoun *áp* (Gen. *apná, -ne, -ní*), meaning 'my own,' 'thy own,' 'his own,' 'her own,' 'our own,' 'your own,' 'their own,' is always substituted for the possessive cases of the pronouns when they refer to the same person as the nominative or agent, as *usne apná kám kiya* 'he did his own work,' but *usne unká kám kiya* 'he did their work:' see syntax, r. 312.

62. *Sab* 'all' may take the termination *hon* when it stands by itself (as *sabhon ne* 'by all'), but when used with a substantive it is indeclinable.

* *Sá* is used with the oblique form of the first and second personal pronouns; thus, *mujh sá* 'like me,' *tujh sá* 'like you.'

63. Some useful adjectives in *á* (changeable to *e* and *í* by rule 38), expressive of similitude and quantity, are formed from the pronouns *yíh*, *wuk*, *kaun*, *jaun*, and *taun*, as follows: *aisá* 'this-like,' 'such-like,' 'such;' *iná* 'this much,' 'so many' (*ine men* 'in the meanwhile'); *wasá* 'that-like,' 'such;' *uiná* 'that much;' *kaisá* 'what-like!' 'in what manner!' 'how!' *kitná* 'how many?' *jaísá* 'which-like,' 'in the manner which,' 'as;' *jitná* 'as many;' *taisá* 'such-like,' 'so;' *tíná* 'so many.'

64. The following words have a pronominal signification: *aur* 'other,' 'more;' *dúsrá* 'another;' *donon* 'both;' *ka-í* 'some;' *ka-í ek* 'several;' *har* 'every.'

VERBS.

65.

AUXILIARY TENSES.

(Anomalous formations derived from *ho-ná* 'to be,' see r. 109.)

Present.

<i>main hún</i> 'I am.'	<i>ham hain</i> 'we are.'
<i>tú hai</i> 'thou art.'	<i>tum ho</i> 'you are.'
<i>wuh hai</i> 'he,' 'she,' or 'it is.'	<i>we hain</i> 'they are.'

Past.

<i>main thá</i> 'I was.'	<i>ham the</i> 'we are.'
<i>tú thá</i> 'thou wast.'	<i>tum the</i> 'you were.'
<i>wuh thá</i> 'he' or 'it was.'	<i>we the</i> 'they were.'
Fem. <i>main thí</i> , &c.	Fem. <i>ham thín</i> , &c.

66. The above tenses are not only auxiliary to the complete conjugation of all verbs, but are also used as *substantive* tenses, for the most general expression of mere existence.

CONJUGATION.

67. Observe, that verbs are inflected according to the gender of their governing nouns, and that, as a general rule, when the masculine singular ends in *á*, the masculine plural ends in *e*, the feminine singular in *í*, and the feminine plural in *ín* or sometimes *í-án*.

68. The infinitive or verbal noun ends in *ná*; as, *bol-ná* 'to speak.' This *ná* is changeable to *ne*, like substantives in *á* of the second declension (r. 25), and is declined with the

postpositions *ká, ke, kí, ko* &c., like other nouns. It is also changeable to *ní* for the singular, and *nín* or *ní-án* for the plural, to agree with feminine nouns.

69. The root (which also stands for the 2d sing. imperative) is formed by rejecting the *ná* of the infinitive; as, *bol*.

70. The present participle is formed by adding *tá* to the root; as, *bol-tá* 'speaking.'

[71. Observe—This *tá* is only used for the masc. sing. It is changeable to *te* for the masc. plural, to *tí* for the fem. sing., and to *tín* or *tí-án* for the fem. plural.]

72. The past participle is formed by adding *á* to the root; as, *bol-á* 'spoken.'

[73. Observe—This *á* is only used for the masc. sing. It is changeable to *e* for the masc. plural, to *í* for the fem. sing., and to *ín* or *í-án* for the fem. plural.]

74 A. Three tenses come from the root, viz. 1. the potential (sometimes called the aorist or future indefinite), 2. the future, and 3. the imperative (with the respectful forms of the last two).

75. These are the only tenses which take terminations, properly so called; the tenses under B. and C. being formed with the participles and auxiliaries. The terminations are,

For the potential or aorist, sing. *ún, e, e*; pl. *en, o, en*.

— {	future masc.	<i>úngá, egá, egá; enge, oge, enge.</i>
	future fem.	<i>úngí, egí, egí; engín*, ogín, engín*.</i>
— {	imperative,	<i>ún, root, e; en, o, en,</i>
	respectful imp.	<i>íye, pl. íyo †.</i>
	respectful fut.	<i>íyegá &c., fem. íyegí &c.</i>

* Observe—The last *n* may be dropped; thus, *engi*. Observe also, that *gí-án* may be substituted for *gín* throughout the plural of the future feminine.

† In the *Bág o Bahár* a form *farmáiyen* from *farmá-ná* and *bhúl jáiyen* from *bhúl já-ná* occurs, which may be regarded as the 3d person plural of the respectful imperative, or perhaps of a respectful form of the potential.

76 B. Three common tenses come from the present participle, viz. 1. the present indefinite (sometimes used as a conditional), 2. the present definite, and 3. the imperfect.

77 C. Three from the past participle, viz. 1. the perfect indefinite, 2. the perfect definite, and 3. the pluperfect.

Six other uncommon tenses are given at r. 114.

TRANSITIVE OR ACTIVE VERBS.

78. Transitive verbs, if the root end in a consonant, are conjugated like *már-ná* 'to strike;' and if the root end in a vowel, like *bulá-ná* 'to call.'

79. Observe the peculiarity which distinguishes them from intransitives at r. 92;—that in the *past* tenses, formed by the past participle (see C. p. 21), a kind of passive construction is required; that is to say, the nominative is changed into an agent with *ne*, and the object of the verb then becomes the nominative, the past participle agreeing with it in gender and number.

80. Sometimes, however, the object takes *ko*, in which case the past participle remains unchanged, being used as it were impersonally; thus, *larke ne lariki mári* 'by the boy the girl was beaten,' or *larke ne lariki ko mára* 'there was a beating by the boy to the girl.'

81. TRANSITIVES ENDING IN CONSONANTS.

Model, *MÁR-NA'* 'to strike.'

Infinitive and verbal noun, *már-ná* 'to strike,' *márne ká*,
-ke, -kí, 'of striking,' &c.

A. Root and 2d sing. imperative, *már* 'strike thou.'

B. Present participle, *már-tá*, f. *már-tí*, pl. *már-te*, f. *már-tín*,
'striking.'

C. Past participle, *már-á*, f. *már-í*, pl. *már-e*, f. *már-ín*, 'struck.'

82. A. Three tenses from the root.

1. Potential (or aorist).

[Add to the root the terminations *ún*, *e*, *e*; *en*, *o*, *en*.]

<i>main</i> <i>már-ún</i> 'I may strike.'	<i>ham</i> <i>már-en</i> 'we may strike.'
<i>tú</i> <i>már-e</i> 'thou mayest strike.'	<i>tum</i> <i>már-o</i> 'ye may strike.'
<i>wuh</i> <i>már-e</i> 'he may strike.'	<i>we</i> <i>már-en</i> 'they may ke.'

2. Future, 'I will strike.'

[Add to the last *gá* for the masc. and *gí* for the fem. sing.,
ge for the masc. and *gín* or *gíyán* for the fem. plural.]

f.		f.	
<i>main</i>	<i>már-ún-gá</i> (- <i>gí</i>) 'I will strike.'	<i>ham</i>	<i>már-en-ge</i> (- <i>gín</i>)*
<i>tú</i>	<i>már-e-gá</i> (- <i>gí</i>)	<i>tum</i>	<i>már-o-ge</i> (- <i>gín</i>)
<i>wuh</i>	<i>már-s-gá</i> (- <i>gí</i>)	<i>we</i>	<i>már-en-ge</i> (- <i>gín</i>)

3. Imperative, 'strike.'

[The same as 1, except in 2d sing., where the root stands
alone.]

<i>main</i>	<i>már-ún</i> 'let me strike.'	<i>ham</i>	<i>már-en</i> 'let us strike.'
<i>tú</i>	<i>már</i> 'strike thou.'	<i>tum</i>	<i>már-o</i> 'strike ye.'
<i>wuh</i>	<i>már-e</i> 'let him strike.'	<i>we</i>	<i>már-en</i> 'let us strike.'

Respectful imperative, 'be pleased to strike,' sing. *már-íye*, pl. *már-íyo*; fut. 'will be pleased to strike,' *máriyegá* &c.

83. B. *Three tenses from the present participle.*

1. Present indefinite, 'I strike or would strike;' '(if) I had struck.'

f.		f.	
<i>main</i>	<i>már-tá</i> (- <i>tí</i>)	<i>ham</i>	<i>már-te</i> (- <i>tín</i>)
<i>tú</i>	<i>már-tá</i> (- <i>tí</i>)	<i>tum</i>	<i>már-te</i> (- <i>tín</i>)
<i>wuh</i>	<i>már-tá</i> (- <i>tí</i>)	<i>we</i>	<i>már-te</i> (- <i>tín</i>)

2. Present definite, 'I strike or am striking.'

f.		f.	
<i>main</i>	<i>már-tá hún</i> (- <i>tí hún</i>)	<i>ham</i>	<i>már-te hain</i> (- <i>tí hain</i>)†
<i>tú</i>	<i>már-tá hai</i> (- <i>tí hai</i>)	<i>tum</i>	<i>már-te ho</i> (- <i>tí ho</i>)
<i>wuh</i>	<i>már-tá hai</i> (- <i>tí hai</i>)	<i>we</i>	<i>már-te hain</i> (- <i>tí hain</i>)

* *Maren-gí* may be used for *maren-gín*.

† The auxiliary ending in a nasal, it is not usual to add *n* to the participle, as in the present indefinite, but forms like *mártín hain*, *mártín thín*, may be found in books.

3. Imperfect, 'I was striking.'

<i>main</i> ^{f.} <i>már-tá thá (-tí thí)</i>	<i>ham</i> ^{f.} <i>már-te the (-tí thín)</i>
<i>tú</i> <i>már-tá thá (-tí thí)</i>	<i>tum</i> <i>már-te the (-tí thín)</i>
<i>wuh</i> <i>már-tá thá (-tí thí)</i>	<i>we</i> <i>már-te the (-tí thín)</i>

84. C. Three tenses from the past participle.

1. Perfect indefinite, 'I struck.'

<i>main</i> <i>ne</i> <i>már-á *</i>	<i>ham</i> <i>ne</i> <i>már-á *</i>
<i>tú</i> <i>ne</i> —	<i>tum</i> <i>ne</i> —
<i>us</i> <i>ne</i> —	<i>unhon</i> <i>ne</i> † —

2. Perfect definite, 'I have struck.'

[Same as the last, with the auxiliary *hai*, or with *haiñ* when the object is plural.]

<i>main</i> <i>ne</i> <i>már-á hai *</i>	<i>ham</i> <i>ne</i> <i>már-á hai *</i>
<i>tú</i> <i>ne</i> —	<i>tum</i> <i>ne</i> —
<i>us</i> <i>ne</i> —	<i>unhon</i> <i>ne</i> † —

3. Pluperfect, 'I had struck.'

[Same as 1, with the auxiliary *thá*, or with *the* or *thí* or *thín* according to the number and gender of the object.]

<i>main</i> <i>ne</i> <i>már-á thá *</i>	<i>ham</i> <i>ne</i> <i>már-á thá *</i>
<i>tú</i> <i>ne</i> —	<i>tum</i> <i>ne</i> —
<i>us</i> <i>ne</i> —	<i>unhon</i> <i>ne</i> † —

* The above forms only hold good when the object is masc. sing. When the object is masc. plur. the forms will be *már-e*, *már-e haiñ*, *már-e the*, respectively; when fem. sing. *már-i*, *már-i hai*, *már-i thí*; when fem. plur. *már-in*, *már-i haiñ*, *már-i thín*: thus, 'I struck the boy,' *main ne larhá már-á*; 'I struck the boys,' *main ne larke már-e*; 'I struck the girl,' *main ne larhí már-i*; 'I struck the girls,' *main ne larhí-áñ már-in* or *mári-áñ*.

But when *ko* is added to the object, then the past participle remains unchanged: thus, *main ne larhí ko már-á*.

† *Unhon ne* is the common form for the plural, the form *un ne* being generally used for the singular, to denote respect.

Conjunctive participle, 'having struck.'

már, már-e, már-ke, már-kar, már-karke, már-karkar.

Adjective participles.

Present, *már-tá hú-á* (f. *már-tí hú-í*; pl. or inflected, *már-te hú-e*; f. *már-tí hú-ín*) 'striking.'

Past, *már-á hú-á* (f. *már-í hú-í*; pl. or inflected, *már-e hú-e*; f. *már-í hú-ín*) 'stricken.'

Adverbial participle.

már-te hí 'immediately on striking,' 'in the act of striking.'

Noun of agency.

márne-wálá 'a beater,' 'one who beats.'

85. Useful transitive verbs conjugated like *már-ná*.

<i>khol-ná</i> 'to open.'	<i>pakar-ná</i> 'to seize.'
<i>púchh-ná</i> 'to ask.'	<i>dál-ná</i> 'to throw.'
<i>rakh-ná</i> 'to place.'	<i>dekh-ná</i> 'to see.'
<i>kát-ná</i> 'to cut.'	<i>nikál-ná</i> 'to take out.'
<i>likh-ná</i> 'to write.'	<i>cháh-ná</i> 'to desire.'
<i>bhej-ná</i> 'to send.'	<i>sun-ná</i> 'to hear.'

TRANSITIVE VERBS ENDING IN VOWELS.

86. Observe—Transitives ending in vowels only differ from those ending in consonants* by requiring the insertion of *y* before the *á* of the past participle, and the optional insertion of *w* before the termination *e* and *en* of the potential (or aorist), future, and imperative: thus, *bulá-ná* 'to call' makes *bulá-y-á* in the past participle; and *dho-ná* 'to wash' becomes *dho-y-á*. As to the insertion of *w*, see middle of next page.

87. Model, *BULÁ'-NA'* 'to call.'

Infinitive and verbal noun, *bulá-ná* 'to call,' *bulá-ne ká*, *-ke, -kí*, 'of calling,' &c.

A. Root and 2d sing. imperative, *bulá* 'call thou.'

B. Present participle, *bulá-tá*, f. *bulá-tí*, pl. *bulá-te*, f. *bulá-tín*, 'calling.'

C. Past participle, *bulá-y-á*, f. *bulá-í*, pl. *bulá-e*, f. *bulá-ín*, 'called.'

* But *kar-ná*, although ending in a consonant, makes *kíyá*, irregularly.

88. A. *Three tenses from the root.* 1. *Potential (or aorist), 'may call.'* 2. *Future, 'shall call.'*
 3. *Imperative, 'call.'* R. *Respectful, 'be pleased to call,' 'will be pleased to call.'*

SINGULAR.		PLURAL.	
1. <i>main</i>	<i>bulá-ti</i>	<i>tú bulá(w)-e</i>	<i>tum bulá-o</i>
2. —	<i>bulá-ti-gá</i>	<i>bulá(w)-e-gá</i>	<i>bulá-o-ga</i>
3. —	<i>bulá-ti</i>	<i>bulá(w)-e</i>	<i>bulá-o</i>
R.		<i>bulá-ye, fut. bulá-iyegá</i>	<i>bulá-iyó</i>

The future feminine will end in *-gá* for the sing. and *-giya* for the plural.

Observe—The insertion of *w* in the future is more usual in Hindi than in Hindústání.

89. B. *Three tenses from the present participle.* 1. *Present indefinite, 'would call.'* 2. *Present definite, 'am calling.'* 3. *Imperfect, 'was calling.'*

1. <i>main</i>	<i>bulá-tá</i>	<i>tú bulá-tá</i>	<i>tum bulá-te</i>
2. —	<i>hai</i>	<i>hai</i>	<i>ho</i>
3. —	<i>thá</i>	<i>thá</i>	<i>the</i>

The feminine forms will be, for 1. *bulá-ti* &c., pl. *bulá-ti* &c.; for 2. *bulá-ti* &c., pl. *bulá-ti* &c.; for 3. *bulá-ti* &c., pl. *bulá-ti* &c.

90. C. *Three tenses from the past participle.* 1. *Perfect indefinite*, 'called.' 2. *Perfect definite*, 'have called.' 3. *Pluperfect*, 'had called.' (Nominative to be changed into agent with *ne*.)

1. <i>main ne bulá-y-á</i>	<i>tú ne bulá-y-á</i>	<i>us ne bulá-y-á</i>	<i>ham ne bulá-y-á</i>	<i>tum ne bulá-y-á</i>	<i>unhom ne bulá-y-á</i>
— <i>hai</i>	— <i>hai</i>	— <i>hai</i>	— <i>hai</i>	— <i>hai</i>	— <i>hai</i>
— <i>thá</i>	— <i>thá</i>	— <i>thá</i>	— <i>thá</i>	— <i>thá</i>	— <i>thá</i>

The above forms only hold good when the object is masc. sing. When the object is masc. pl. the forms for 1. 2. 3. respectively will be *bulá-e*, *bulá-e haiṅ*, *bulá-e the*; when fem. sing. *bulá-í*, *bulá-í hai*, *bulá-í thí*; when fem. pl. *bulá-iṅ*, *bulá-í haiṅ*, *bulá-í thín*: see p. 21. note *.

Conjunctive participle, *bulá*, *bulá-e*, *bulá-ke*, *bulá-kar*, *bulá-karke*, *bulá-karkor*, 'having called.'

Adjective participles; present, *bulá-tá há-á* (f. *bulá-tí há-í*, pl. or inflected, *bulá-te há-e*; f. *bulá-tí há-ín*) 'calling'; past, *bulá-y-á há-á* (f. *bulá-í há-í*, pl. or inflected, *bulá-e há-e*; f. *bulá-í há-ín*) 'called.'

Adverbial participle, *bulá-te-há* 'immediately on calling,' 'in the act of calling.'

Noun of agency, *buláne-wálá* 'a caller,' 'one who calls.'

91.

Useful transitive verbs conjugated like *bulá-ná*.

<i>khá-ná</i> 'to eat.'	<i>pahunchá-ná</i> 'to convey.'	<i>buchá-ná</i> 'to save.'	<i>baná-ná</i> 'to make.'
<i>lagá-ná</i> 'to apply.'	<i>sátá-ná</i> 'to vex.'	<i>khilá-ná</i> 'to feed.'	<i>chhipá-ná</i> 'to conceal.'
<i>jagá-ná</i> 'to awaken.'	<i>batá-ná</i> 'to show.'	<i>chhurá-ná</i> 'to set free.'	<i>pilá-ná</i> 'to give to drink.'
<i>farná-ná</i> 'to command.'	<i>pá-ná</i> 'to find.'	<i>gá-ná</i> 'to sing.'	<i>sulá-ná</i> 'to put to sleep.'

INTRANSITIVE OR NEUTER VERBS.

92. Intransitive or neuter verbs, if the root end in a consonant, are conjugated like *bol-ná* 'to speak'; and if the root end in a vowel, like *lá-ná* 'to bring.'

N. B. These two verbs must be regarded as neuter from the fact of their not admitting *ne* in the past tenses. *Kah-ná* 'to say,' on the other hand, is active, and always requires *ne*.

INTRANSITIVES ENDING IN CONSONANTS.

Model, *bol-NÁ* 'to speak.'

Infinitive and verbal noun, *bol-ná* 'to speak,' *bol-ne láá*, *-ke*, *-ká*, 'of speaking.'

A. Root and 2d sing. imperative, *bol* 'speak thou.'

B. Present participle, *bol-tá*, f. *bol-tá*, pl. *bol-te*, f. *bol-tín*, 'speaking.'

C. Past participle, *bol-á*, f. *bol-á*, pl. *bol-e*, f. *bol-ín*, 'spoken.'

94. A. *Three tenses from the root.* 1. *Potential* (or *aorist*), 'may speak,' 2. *Future*, 'shall speak.'

3. *Imperative*, 'speak.' R. *Respectful*, 'be pleased to speak,' 'will be pleased to speak.'

	f.	f.	f.	f.
1. <i>main</i>	<i>bol-ín</i>	<i>tú bol-e</i>	<i>ham bol-en</i>	<i>tum bol-o</i>
2. -	<i>bol-ín-gá (-gí)</i>	- <i>bol-e-gá (-gí)</i>	- <i>bol-en-ge (-gín)</i>	- <i>bol-o-ge (-gín)</i>
3. -	<i>bol-ín</i>	- <i>bol</i>	- <i>bol-en</i>	- <i>bol-o</i>
R.		<i>bol-iyé</i> , fut. <i>bol-iyegá</i>		<i>bol-iyó</i>

95. B. Three tenses from the present participle. 1. *Present indefinite*, 'would speak.' 2. *Present definite*, 'am speaking.' 3. *Imperfect*, 'was speaking.'

f.	f.	f.	f.
1. main bol-tá (-tí) hún	tú bol-tá (-tí) wuh bol-te (-tín)	ham bol-te (-tín)	tum bol-te (-tín) we bol-te (-tín)
2. - bol-tá (-tí) hai	- bol-tá (-tí) hai	- bol-te (-tí) ho	- bol-te (-tí) hai
3. - bol-tá thá	- bol-tá thá	- bol-te the	- bol-te the
f. -tí thí	f. -tí thí	f. -tí thín	f. -tí thín

96. C. Three tenses from the past participle. 1. *Perfect indefinite*, 'spoken.' 2. *Perfect definite*, 'have spoken.' 3. *Pluperfect*, 'had spoken.'

f.	f.	f.	f.
1. main bol-á (-í) hún	tú bol-á (-í) wuh bol-á (-í)	ham bol-e (-ín)	tum bol-e (-ín) we bol-e (-ín)
2. - bol-á (-í) hai	- bol-á (-í) hai	- bol-e (-í) ho	- bol-e (-í) hai
3. - bol-á thá	- bol-á thá	- bol-e the	- bol-e the
f. bol-í thí	f. bol-í thí	f. bol-í thín	f. bol-í thín

Conjunctive participle, *bol*, *bol-e*, *bol-kar*, *bol-kar*, *bol-kar*, 'having spoken.'

Adjective participles; present, *bol-tá hú-á* (f. *bol-tí hú-í*; pl. or inflected, *bol-te hú-e*; f. *bol-tá hú-tá*) 'speaking'; past, *bol-á hú-á* (f. *bol-í hú-í*; pl. or inflected, *bol-e hú-e*; f. *bol-á hú-tá*) 'spoken.'

Adverbial participle, *bolte-hí* 'immediately on speaking,' 'in the act of speaking.'

Noun of agency, *bolne-wálá* 'a speaker,' 'one who speaks.'

INTRANSITIVES ENDING IN VOWELS.

97. Observe—Intransitive verbs ending in vowels only differ from those ending in consonants by inserting *y* before the *á* of the past participle (in accordance with r. 86), and by optionally inserting *w* before the *e* and *eg* of the potential (or aorist), future, and imperative.

98.

Model, *LÁ'-NA'* 'to bring.'

Infinitive and verbal noun, *lá-ná* 'to bring,' *lá-ne ká*, -*ké*, -*kí*, 'of bringing.'

A. Root and 2d sing. imperative, *lá* 'bring thou.'

B. Present participle, *lá-tá*, f. *lá-tí*, pl. *lá-te*, f. *lá-tín*, 'bringing.'

C. Past participle, *lá-y-á*, f. *lá-í*, pl. *lá-e*, f. *lá-én*, 'brought.'

99. A. *Three tenses from the root.* 1. *Potential* (or *aorist*), 'may bring.' 2. *Future*, 'shall bring.'

3. *Imperative*, 'bring.' R. *Respectful*, 'be pleased to bring,' 'will be pleased to bring.'

	f.	f.	f.	f.	f.
1. <i>main</i> <i>lá-ún</i>	<i>tú lá-(w)e</i>	<i>wuh lá-(w)e</i>	<i>ham lá-(w)eg</i>	<i>tum lá-o</i>	<i>we lá-(w)eg</i>
2. - <i>lá-ún-gá(-gí)</i>	- <i>lá-(w)e-gá(-gí)</i>	- <i>lá-(w)e-gá(-gí)</i>	- <i>lá-(w)eg(-gín)</i>	- <i>lá-o-gé(-gín)</i>	- <i>lá-(w)eg(-gín)</i>
3. - <i>lá-ún</i>	- <i>lá</i>	- <i>lá-(w)e</i>	- <i>lá-(w)eg</i>	- <i>lá-o</i>	- <i>lá-(w)eg</i>
R.	<i>lá-iyé</i> , fut. <i>lá-iyegá</i>			<i>lá-oyo</i>	

100. B. *Three tenses from the present participle.* 1. *Present indefinite*, 'would bring.' 2. *Present definite*, 'am bringing.' 3. *Imperfect*, 'was bringing.'

1. <i>main</i> lá-tá (-í) } - lá-tá (-í) <i>hún</i> } - lá-tá thá } f. -í thá }	f. } wuh lá-tá (-í) } - lá-tá (-í) <i>hai</i> } - lá-tá thá } f. -í thá }	f. } ham lá-te (-ín) } - lá-te (-ín) <i>hai</i> } - lá-te thá } f. -í thá }	f. } "m lá-te (-ín) } - lá-te (-í) <i>ho</i> } - lá-te thá } f. -í thá }	f. } we lá-te (-ín) } - lá-te (-í) <i>hai</i> } - lá-te thá } f. -í thá }
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The feminine forms will be, for 1. lá-tí &c., pl. lá-tí *hún* &c.; for 2. lá-tí *hai* &c.; for 3. lá-tí thá &c., pl. lá-tí thá &c.

101. C. *Three tenses from the past participle.* 1. *Perfect indefinite*, 'brought.' 2. *Perfect definite*, 'have brought.' 3. *Pluperfect*, 'had brought.'

1. <i>main</i> lá-yá (lá-í) } - lá-yá (lá-í) <i>hún</i> } - lá-yá thá } f. lá-í thá }	f. } tá lá-yá (lá-í) } - lá-yá (lá-í) <i>hai</i> } - lá-yá thá } f. lá-í thá }	f. } wuh lá-yá (lá-í) } - lá-yá (lá-í) <i>hai</i> } - lá-yá thá } f. lá-í thá }	f. } ham lá-e (-ín) } - lá-e (-í) <i>hai</i> } - lá-e thá } f. lá-í thá }	f. } tum lá-e (-ín) } - lá-e (-í) <i>ho</i> } - lá-e thá } f. lá-í thá }	f. } we lá-e (-ín) } - lá-e (-í) <i>hai</i> } - lá-e thá } f. lá-í thá }
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Conjunctive participle, lá, lá-e, lá-ke, lá-kar, lá-karke, lá-karkar, 'having brought.'

Adjective participles; present, *lá-tá hús-á* (f. *lá-tí hús-í*, pl. or inflected, *lá-te hús-e*; f. *lá-tí hús-ín*) 'bringing'; past, *lá-yá hús-á* (f. *lá-í hús-í*; pl. or inflected, *lá-e hús-e*; f. *lá-í hús-ín*) 'brought.'
 Adverbial participle, *lúte-hí* 'immediately on bringing,' 'in the act of bringing.'
 Noun of agency, *láne-vóhá* 'a bringer,' 'one who brings.'

102.

PASSIVE VOICE WITH *JÁ-NA'* 'TO GO.'

The passive voice is formed by prefixing the past participle (changeable to agree with a plural or feminine nominative) of any active verb to the tenses of the neuter verb *já-ná* 'to go': thus, *már-á* *já-ná* 'to be beaten'; potential (or aorist), *main már-á já-ín* 'I may be beaten'; future, *we már-e já-ín* 'they shall be beaten,' *wuh már-í já-(w)egé* 'she will be beaten.' The past participle of *já-ná* is *ga-yá* irregularly (f. *ga-í*, pl. *ga-e*, f. *ga-ín*). In other respects it is like *lá-ná*, as follows:—

103.

JÁ-NA' 'to go.'

Infinitive and verbal noun, *já-ná* 'to go,' *já-ne ká, -ke, -kí*, 'of going.'

A. Root and 2d sing. imperative, *já* 'go thou.'

B. Present participle, *já-tá*, f. *já-tí*, pl. *já-te*, f. *já-tín*, 'going.'

C. Past participle, *ga-y-á*, f. *ga-í*, pl. *ga-e*, f. *ga-ín*, 'gone.'

104. A. *Three tenses from the root.* 1. *Potential (or aorist), 'may go.'* 2. *Future, 'shall go.'*
 3. *Imperative, 'go.'* R. *Respectful, 'be pleased to go,' 'will be pleased to go.'*

	f.	f.	f.	f.	f.
1. <i>main</i>	<i>já-ún</i>	<i>tú já-(w)e</i>	<i>wuh já-(w)e</i>	<i>lum já-(w)en</i>	<i>tum já-o</i>
2. <i>-já-ún</i>	<i>-gá(-gí)</i>	<i>-já-(w)e-gá(-gí)</i>	<i>-já-(w)e-gá(-gí)</i>	<i>-já-(w)en-ge(-gín)</i>	<i>we já-(w)en</i>
3. <i>-já-ún</i>	<i>-já</i>	<i>-já-(w)e</i>	<i>-já-(w)e</i>	<i>-já-(w)en</i>	<i>-já-(w)en-ge(-gín)</i>
R.	<i>já-íye, fut. já-íyegá</i>			<i>-já-o</i>	<i>-já-(w)en</i>
				<i>já-íyo</i>	

105. B. *Three tenses from the present participle.* 1. *Present indefinite, 'would go.'* 2. *Present definite, 'am going.'* 3. *Imperfect, 'was going.'*

	f.	f.	f.	f.	f.
1. <i>main</i>	<i>já-tá (-tí)</i>	<i>tú já-tá (-tí)</i>	<i>wuh já-tá (-tí)</i>	<i>lum já-te (-tín)</i>	<i>tum já-te (-tín)</i>
2. <i>-já-tá (-tí)</i>	<i>hún</i>	<i>-já-tá (-tí) hai</i>	<i>-já-tá (-tí) hai</i>	<i>-já-te (-tí) ho</i>	<i>-já-te (-tí) hain</i>
3. <i>-já-tá thá</i>	<i>-tí thá</i>	<i>-já-tá thá</i>	<i>-já-te the</i>	<i>-já-te the</i>	<i>-já-te the</i>
f. <i>-tí thá</i>		f. <i>-tí thá</i>	f. <i>-tí thán</i>	f. <i>-tí thán</i>	f. <i>-tí thán</i>

106. C. *Three tenses from the past participle.* 1. *Perfect indefinite*, 'gone.' 2. *Perfect definite*, 'have gone.' 3. *Pluperfect*, 'had gone.'

	f.	f.	f.	f.	f.
1. <i>maiñ ga-yá (ga-í) hún</i>	<i>tú ga-yá (ga-í)</i>	<i>uñh ga-yá (ga-í)</i>	<i>ham ga-e (-ín)</i>	<i>tum ga-e (-ín)</i>	<i>we ga-e (-ín)</i>
2. <i>-ga-yá (ga-í) hún</i>	<i>-ga-yá (ga-í) hai</i>	<i>-ga-yá (ga-í) hai</i>	<i>-ga-e (-í) ho</i>	<i>-ga-e (-í) ho</i>	<i>-ga-e (-í) haiñ</i>
3. <i>-ga-yá thá</i>	<i>-ga-yá thá</i>	<i>-ga-yá thá</i>	<i>-ga-e the</i>	<i>-ga-e the</i>	<i>-ga-e the</i>
f. <i>ga-í thá</i>	f. <i>ga-í thá</i>	f. <i>ga-í thá</i>	f. <i>ga-í thín</i>	f. <i>ga-í thín</i>	f. <i>ga-í thín</i>

Conjunctive participle, *já, já-e, já-ke, já-kar, já-karke, já-karkar*, 'having gone.'

Adjective participles; present, *já-tá hú-á* (f. *já-tá hú-í*; pl. or inflected, *já-te hú-e*; f. *já-ti hú-ín*) 'going'; past, *ga-yá hú-á* (f. *ga-í hú-í*; pl. or inflected, *ga-e hú-e*; f. *ga-í hú-ín*) 'gone.'

Adverbial participle, *já-te-hí* 'immediately on going,' 'in the act of going.'

Noun of agency, *jáne-válá* 'a goer,' 'one who goes.'

107. Observe—The passive voice, formed with the tenses of *já-ná*, placed after a past participle, is generally used when the agent is unknown, or not specifically referred to. When the agent is known and expressed, it will generally be sufficient to use the past participle alone; see past tenses of *már-ná* (at r. 84) and syntax (r. 284. a).

108. Observe also, that *já-ná* is sometimes added to the roots of verbs, but does not then necessarily give a passive signification: thus, *ho já-ná* 'to become'; *so já-ná* 'to go to sleep'; *mar já-ná* 'to die'; *rah já-ná* 'to stop'; *khá já-ná* 'to eat up'; *uñh já-ná* 'to rise up'; *dar já-ná* 'to fear'; *dhá já-ná* 'to be drowned'; *ghabrá já-ná* 'to be agitated'; see intensive verbs at r. 147 A.

109. Conjugation of the neuter and auxiliary verb *ho-ná* 'to be or to become.'

The past participle of this verb is *há-á* irregularly (f. *há-é*, pl. *há-in*). It resembles roots ending in *á* in allowing *w* to be optionally inserted before the *e* and *en* of the potential (or aorist), future, and imperatives; but when *w* is not inserted, it may optionally, by a rule peculiar to roots in *o*, drop the *ú* and *e* of the terminations of these tenses (leaving the root *ho* either to combine with the remaining *n* or to stand alone), excepting in the 1st sing. of the future, where it rather drops the *o* of the root, and retains the *ú* of *úggá*.

In the respectful tenses *j* is anomalously inserted before *nye*.

HO-NA 'to be or to become.'

Infinitive and verbal noun, *ho-ná* 'to be,' *ho-ne ká, -ke, -kí*, 'of being.'

A. Root and 2d sing. imperative, *ho* 'be thou.'

B. Present participle, *ho-tá*, f. *ho-tí*, pl. *ho-te*, f. *ho-tín*, 'being.'

C. Past participle, *há-á*, f. *há-é*, pl. *há-in*, 'been.'

110. A. Three tenses from the root. 1. *Potential* (or *aorist*), 'may be.' 2. *Future*, 'shall be.'

3. *Imperative*, 'be.' R. *Respectful*, 'be pleased to be,' 'will be pleased to be.'

1. <i>main</i> <i>ho-ún</i> } <i>tá ho-(w)e</i> } <i>wuh ho-(w)e</i> }	<i>ham ho-(w)en</i> }	<i>tum ho-o</i> }	<i>we ho-(w)en</i> }
or <i>hon</i> } or <i>ho</i> } or <i>ho</i> }	or <i>hon</i> }	or <i>ho</i> }	or <i>hon</i> }
2. - <i>ho-úngá</i> } - <i>ho-(w)egá</i> } - <i>ho-(w)egá</i> }	- <i>ho-(w)enge</i> }	- <i>ho-oge</i> }	- <i>ho-(w)enge</i> }
or <i>húg-gá</i> } or <i>ho-gá</i> }	or <i>hongé</i> }	or <i>ho-ge</i> }	or <i>hongé</i> }
3. - <i>ho-ún</i> or <i>hon</i> } - <i>ho</i> }	- <i>ho-(w)en</i> or <i>hon</i> }	- <i>ho-o</i> or <i>ho</i> }	- <i>ho-(w)en</i> or <i>hon</i> }
R. } <i>há-j-nye</i> , fut. <i>há-j-nyegá</i>			<i>há-j-nyo</i>

111. B. *Three tenses from the present participle.* 1. *Present indefinite*, 'would be,' 'used to be.'
 2. *Present definite*, 'am.' 3. *Imperfect*, 'was,' 'was becoming.'

f.	f.	f.	f.
1. <i>maing</i> ho-tá (-tí) <i>húin</i>	tú ho-tá (-tí)	ham ho-te (-tí ₂)	tum ho-te (-tí ₂)
2. - ho-tá (-tí) <i>hai</i>	- ho-tá (-tí) <i>hai</i>	- ho-te (-tí) <i>hai₂</i>	- ho-te (-tí) <i>ho</i>
3. - ho-tá thá }	- ho-tá thá }	- ho-te the }	- ho-te the }
f. -tí thí }	f. -tí thí }	f. -tí thín }	f. -tí thín }

112. C. *Three tenses from the past participle.* 1. *Perfect indefinite*, 'became.' 2. *Perfect definite*, 'have become.' 3. *Pluperfect*, 'had become.'

f.	f.	f.	f.
1. <i>maing</i> hú-á (hú-í) <i>húin</i>	tú hú-á (hú-í)	ham hú-e (hú-í ₂)	tum hú-e (hú-í ₂)
2. - hú-á (-í) <i>hai</i>	- hú-á (-í) <i>hai</i>	- hú-e (-í) <i>ho</i>	- hú-e (-í) <i>hai₂</i>
3. - hú-á thá }	- hú-á thá }	- hú-e the }	- hú-e the }
f. hú-í thí }	f. hú-í thí }	f. hú-í thín }	f. hú-í thín }

Conjunctive participle, *ho*, *hú-e*, *ho-lee*, *ho-kar*, *ho-karke*, *ho-karkar*, 'having been.'

Adjective participles; present, *ho-tá hú-á* (f. *ho-tí hú-í*; pl. or inflected, *ho-te hú-e*; f. *ho-tí hú-í₂*) 'being'; past, *hú-á* (f. *hú-í*; pl. or inflected, *hú-e*; f. *hú-í₂*) 'been.'

Adverbial participle, *hote-hí* 'immediately on being,' 'in the act of being.'

Noun of agency, *hone-wáát* 'one who is.'

SIX ADDITIONAL TENSES FOR ALL VERBS.

113. The verb *mar-ná* 'to die' is like *ho-ná* in making *má-á* (f. *má-í*, pl. *má-e*, f. *má-ín*) in past participle, as if the root were *má* (from Sanskrit *mṛi*, Prakrit *mu*). Hence the tenses from the past participle will be like those from the past part. of *ho-ná*. In other respects *mar-ná* is quite regular, like *bol-ná*: thus, potential (or aorist), *mar-ín*, -e, -e; -en, -o, -en: indefinite, *mar-tá*, &c.

114. Observe, that the potential (or aorist), future, and indefinite of *ho-ná* are occasionally, but rarely, joined as auxiliaries to the present and past participles of any verb. This adds six tenses to the nine already specified as belonging to all verbs; but as these tenses are rarely met with, it will be sufficient to indicate them under *bol-ná*, as follows:—

Three additional tenses from the present participle.

1. *Present potential*, 'I may be speaking,' *main bol-tá ho-ín* or *hon* *tá bol-tá ho-(w)e* or *ho*, &c.
2. *Present future*, 'I shall be speaking,' *main bol-tá ho-ín-gá* or *híngá* *tá bol-tá ho-(w)egá* or *ho-gá*.
3. *Present conditional*, 'had I been speaking,' *main bol-tá ho-tá* *tá bol-tá ho-tá*, &c.

Three additional tenses from the past participle.

1. *Past potential*, 'I may have spoken,' *main bol-á ho-ín* or *hon* *tá bol-á ho-(w)e* or *ho*, &c.
2. *Past future*, 'I shall or will have spoken,' *main bol-á ho-ín-gá* or *híngá* *tá bol-á ho-(w)egá* or *ho-gá*.
3. *Past conditional*, 'had I spoken,' *main bol-á hotá* *tá bol-á ho-tá*, &c.

Of these six tenses the past future is the one most likely to occur.

115. Conjugation of the active verb *kar-ná* 'to do,' 'to make.'

The past participle is *ki-yá* irregularly (f. *ki*, pl. *ki-e*, f. *kí*). In other respects it is regular, but *j* is inserted before the *ie* and *iyegá* of the respectful tenses, as in the case of *ho-ná*. *Kariye, kariyo*, however, occur.

KAR-NA' 'to do.'

Infinitive and verbal noun, *kar-ná* 'to do,' *kar-ne ká, -ke, -kí,* 'of doing.'

A. Root and 2d sing. imperative, *kar* 'do thou.'

B. Present participle, *kar-tá, f. kar-tí, pl. kar-te, f. kar-tín,* 'doing.'

C. Past participle, *ki-y-á, f. kí, pl. kí-e, f. kín,* 'done.'

A. *Three tenses from the root.* 1. *Potential* (or *aorist*), 'may do.' 2. *Future*, 'shall do.'

3. *Imperative*, 'do.' R. *Respectful*, 'be pleased to do,' 'will be pleased to do.'

	f.	f.	f.	f.	f.
1. <i>main kar-ún</i>	<i>tú kar-e</i>	<i>wuh kar-e</i>	<i>ham kar-en</i>	<i>tum kar-o</i>	<i>we kar-en</i>
2. - <i>kar-úngá (-gí)</i>	- <i>kar-egá (-gí)</i>	- <i>kar-egá (-gí)</i>	- <i>kar-enge (-gín)</i>	- <i>kar-oge (-gín)</i>	- <i>kar-enge (-gín)</i>
3. - <i>kar-ún</i>	- <i>kar</i>	- <i>kar-e</i>	- <i>kar-en</i>	- <i>kar-o</i>	- <i>kar-en</i>
R.	<i>kí-j-iye, fut. kí-j-iyegá</i>			<i>kí-j-ijo</i>	

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117. B. *Three tenses from the present participle.* 1. *Present indefinite*, 'would do.' 2. *Present definite*, 'am doing.' 3. *Imperfect*, 'was doing.'

	f.	f.	f.	f.	f.
1. <i>main kar-tá (-tí)</i>	<i>tú kar-tá (-tí)</i>	<i>wuh kar-tá (-tí)</i>	<i>ham kar-te (-tín)</i>	<i>tum kar-te (-tín)</i>	<i>we kar-te (-tín)</i>
2. - <i>kar-tá (-tí) haín</i>	- <i>kar-tá (-tí) hai</i>	- <i>kar-tá (-tí) hai</i>	- <i>kar-te (-tí) haín</i>	- <i>kar-te (-tí) ho</i>	- <i>kar-te (-tí) haín</i>
3. - <i>kar-tá thá</i>	- <i>kar-tá thá</i>	- <i>kar-tá thá</i>	- <i>kar-te the</i>	- <i>kar-te the</i>	- <i>kar-te the</i>
f. <i>-tí thí</i>	f. <i>-tí thí</i>	f. <i>-tí thí</i>	f. <i>-tí thín</i>	f. <i>-tí thín</i>	f. <i>-tí thín</i>

118. C. *Three tenses from the past participle.* 1. *Perfect indefinite*, 'done.' 2. *Perfect definite*, 'have done.' 3. *Pluperfect*, 'had done.'

1. <i>maiñ ne ki-yá (kí) hai</i>	f. <i>tú ne ki-yá (kí) us ne ki-yá (kí)</i>	f. <i>ham ne ki-yá (kí) tum ne ki-yá (kí)</i>	f. <i>unhon ne ki-yá (kí)</i>
2. - <i>ki-yá (kí) hai</i>	- <i>ki-yá (kí) hai</i>	- <i>ki-yá (kí) hai</i>	- <i>ki-yá (kí) hai</i>
3. - <i>ki-yá thá</i>	- <i>ki-yá thá</i>	- <i>ki-yá thá</i>	- <i>ki-yá thá</i>
f. <i>kí thí</i>	f. <i>kí thí</i>	f. <i>kí thí</i>	f. <i>kí thí</i>

N. B. The above forms only hold good when the object is masc. or fem. sing.; see note to r. 84.

Conjunctive participle, *kar*, *kí-e*, *kar-ke*, *kar-kar*, 'having done.'

Adjective participles; present, *kar-tá hú-á* (f. *kar-tí hú-í*; pl. or inflected, *kar-te hú-e*; f. *kar-tí hú-ín*) 'doing'; past, *ki-yá hú-á* (f. *kí hú-í*; pl. or inflected, *kí-e hú-e*; f. *ká hú-ín*) 'done.'

Adverbial participle, *kar-te-hí* 'immediately on doing,' 'in the act of doing.'

Noun of agency, *karne-wálá* 'a doer,' 'one who does.'

119. Observe—*Kar-ná* is of constant use compounded with nouns, with which its meaning must be made to blend: thus, *qal kar-ná* 'to make killing,' i. e. 'to kill;' *ma'lám kar-ná* 'to persecute;' *shádt k.* 'to marry;' *mauqáf k.* 'to stop;' *daryáft k.* 'to discover;' *kam k.* 'to lessen;' *shurú k.* 'to begin;' *chhojád k.* 'to diminish.'

120. It also forms a frequentative compound after a past participle (see r. 155 A); as, *já-yá kar-ná* 'to go frequently;' *deh-á k.* 'to look frequently;' *ki-yá k.* 'to do frequently.'

121.

Conjugation of the active verb *de-ná* 'to give.'

The past participle is *dí-já* irregularly (f. *dí*, pl. *dí-e*, f. *dín*). The respectful tenses follow the analogy of *kar-ná* and *ho-ná*, the root becoming *díj* before the terminations.

122. Observe—When a root ends in *e*, the letter *w* may be inserted before the *e* and *en* of the potential (or aorist), future, and imperative, or the *w* may be omitted, in which case the final *e* of the root is also dropped.

DE-NA' 'to give.'

Infinitive and verbal noun, *de-ná* 'to give,' *de-ne kái*, *-ke*, *-ká*, 'of giving.'

A. Root and 2d sing. imperative, *de* 'give thou.'

B. Present participle, *de-tá*, f. *de-tá*, pl. *de-te*, f. *de-tín*, 'giving.'

C. Past participle, *dí-y-á*, f. *dí*, pl. *dí-e*, f. *dín*, 'given.'

E

123. A. Three tenses from the root. 1. *Potential* (or *aorist*), 'may give.' 2. *Future*, 'shall give.'

3. *Imperative*, 'give.' R. *Respectful*, 'be pleased to give,' 'will be pleased to give.'

1. <i>maín de-ún</i> or <i>dín</i>	<i>tú de-w-e</i> or <i>de</i>	<i>mih de-w-e</i> or <i>de</i>	<i>ham de-w-en</i> or <i>den</i>	<i>tum de-o</i> or <i>do</i>	<i>we de-w-en</i> or <i>den</i>
2. - <i>de-úngá</i> or <i>dúngá</i>	- <i>devegá</i> or <i>degá</i>	- <i>devegá</i> or <i>degá</i>	- <i>devenge</i> or <i>denge</i>	- <i>de-oge</i> or <i>doge</i>	- <i>devenge</i> or <i>denge</i>
3. - <i>de-ún</i> or <i>dún</i>	- <i>de</i>	- <i>deve</i> or <i>de</i>	- <i>deven</i> or <i>den</i>	- <i>deo</i> or <i>do</i>	- <i>deven</i> or <i>den</i>
R.	<i>dí-j-nye</i> , fut. <i>dí-j-nyegá</i>			<i>th-j-iyó</i>	f. <i>-gín</i>

124. B. Three tenses from the present participle.

1. Present indefinite, 'would give.' 2. Present definite, 'am giving.' 3. Imperfect, 'was giving.'

f.	f.	f.	f.	f.
1. <i>mañ ne di-yá (dĩ) tú de-tá (-tĩ)</i>	<i>mañ de-te (-tĩ)</i>	<i>tuñ de-te (-tĩ)</i>	<i>noe de-te (-tĩ)</i>	
2. <i>-de-tá (-tĩ) hañ</i>	<i>-de-tá (-tĩ) hañ</i>	<i>-de-te (-tĩ) hañ</i>	<i>-de-te (-tĩ) hañ</i>	
3. <i>-de-tá thá }</i>	<i>-de-tá thá }</i>	<i>-de-te the }</i>	<i>-de-te the }</i>	
f. <i>-tĩ thĩ }</i>	f. <i>-tĩ thĩ }</i>	f. <i>-tĩ thĩ }</i>	f. <i>-tĩ thĩ }</i>	

125. C. Three tenses from the past participle. 1. Perfect indefinite, 'given.' 2. Perfect definite, 'have given.' 3. Pluperfect, 'had given.'

f.	f.	f.	f.	f.
1. <i>mañ ne di-yá (dĩ) tú ne di-yá (dĩ)</i>	<i>mañ ne di-yá (dĩ)</i>	<i>tuñ ne di-yá (dĩ)</i>	<i>noñ ne di-yá (dĩ)</i>	
2. <i>-di-yá (dĩ) hañ</i>	<i>-di-yá (dĩ) hañ</i>	<i>-di-yá (dĩ) hañ</i>	<i>-di-yá (dĩ) hañ</i>	
3. <i>-di-yá thá }</i>	<i>-di-yá thá }</i>	<i>-di-yá thá }</i>	<i>-di-yá thá }</i>	
f. <i>-dĩ thĩ }</i>	f. <i>-dĩ thĩ }</i>	f. <i>-dĩ thĩ }</i>	f. <i>-dĩ thĩ }</i>	

N. B. The above forms only hold good when the object is masc. or fem. singular; see note to r. 84.

Conjunctive participle, *de*, *dĩ-e*, *de-ke*, *de-kar*, *de-karkar*, 'having given.'

Adjective participles; present, *de-tá hũ-á* (f. *de-tĩ hũ-ĩ*; pl. or inflected, *de-te hũ-e*; f. *de-tĩ hũ-ĩ*) 'giving,' past, *dĩ-yá hũ-á* (f. *dĩ hũ-ĩ*; pl. or inflected, *dĩ-e hũ-e*; f. *dĩ hũ-ĩ*) 'given.'

Adverbial participle, *de-te-ká* 'immediately on giving,' 'in the act of giving.'

Noun of agency, *de-ne-wá-lá* 'a giver,' 'one who gives.'

126.

Conjugation of the active verb *le-nú* 'to take.'

The past participle is *lí-y-á* irregularly (f. *lí*, pl. *lí-e*, f. *lí-n*). The respectful tenses follow the analogy of *kar-ná*, *ho-ná*, and *dé-ná*.

LE-NA' 'to take.'

Infinitive and verbal noun, *le-ná* 'to take,' *le-ne ká*, *-ké*, *-kí*, 'of taking.'

A. Root and 2d sing. imperative, *le* 'take thou.'

B. Present participle, *le-tá*, f. *le-tá*, pl. *le-te*, f. *le-tín*, 'taking.'

C. Past participle, *lí-y-á*, f. *lí*, pl. *lí-e*, f. *lí-n*, 'taken.'

127. A. *Three tenses from the root.* 1. *Potential* (or *arise*), 'may take.' 2. *Future*, 'shall take.'

3. *Imperative*, 'take.' R. *Respectful*, 'be pleased to take,' 'will be pleased to take.'

1. <i>main le-ún</i> or <i>lún</i>	$\left. \begin{array}{l} tí\ le-w-e \\ \text{or } le \end{array} \right\}$	$\left. \begin{array}{l} wuh\ le-w-e \\ \text{or } le \end{array} \right\}$	$\left. \begin{array}{l} ham\ le-w-en \\ \text{or } len \end{array} \right\}$	$\left. \begin{array}{l} tum\ le-o \\ \text{or } lo \end{array} \right\}$	$\left. \begin{array}{l} we\ le-w-en \\ \text{or } len \end{array} \right\}$
2. <i>-le-úngá</i> or <i>lúngá</i>	$\left. \begin{array}{l} -lewe-gá \\ \text{or } le-gá \end{array} \right\}$	$\left. \begin{array}{l} -lewegá \\ \text{or } legá \end{array} \right\}$	$\left. \begin{array}{l} -lewenge \\ \text{or } lengé \end{array} \right\}$	$\left. \begin{array}{l} -le-oge \\ \text{or } lo-ga \end{array} \right\}$	$\left. \begin{array}{l} -le-w-enge \\ \text{or } lengé \end{array} \right\}$
3. <i>le-ún</i> or <i>lún</i>	$\left. \begin{array}{l} -le \\ \text{or } le \end{array} \right\}$	$\left. \begin{array}{l} -lewe-gá \\ \text{or } legá \end{array} \right\}$	$\left. \begin{array}{l} -le-w-e \\ \text{or } le \end{array} \right\}$	$\left. \begin{array}{l} -leo \\ \text{or } lo \end{array} \right\}$	$\left. \begin{array}{l} -lewen \\ \text{or } len \end{array} \right\}$
R.	<i>lí-j-iyé</i> , fut. <i>lí-j-iyegá</i>				<i>lí-j-iyé</i>

128. B. *Three tenses from the present participle.* 1. *Present indefinite*, 'would take.' 2. *Present definite*, 'am taking.' 3. *Imperfect*, 'was taking.'

	f.	f.	f.	f.
1. <i>main</i> <i>le-tá</i> (-tí)	<i>tú le-tá</i> (-tí)	<i>ham le-te</i> (-tín)	<i>tum le-te</i> (-tín)	<i>we le-te</i> (-tín)
2. - <i>le-tá</i> (-tí) <i>hai</i>	- <i>le-tá</i> (-tí) <i>hai</i>	- <i>le-te</i> (-tí) <i>hai</i>	- <i>le-te</i> (-tí) <i>ho</i>	- <i>le-te</i> (-tí) <i>hai</i>
3. - <i>le-tá</i> <i>thá</i>	- <i>le-tá</i> <i>thá</i>	- <i>le-te</i> <i>the</i>	- <i>le-te</i> <i>the</i>	- <i>le-te</i> <i>the</i>
f. -tí <i>thí</i>	f. -tí <i>thí</i>	f. -tí <i>thín</i>	f. -tí <i>thín</i>	f. -tí <i>thín</i>

129. C. *Three tenses from the past participle.* 1. *Perfect indefinite*, 'taken.' 2. *Perfect definite*, 'have taken.' 3. *Imperfect*, 'had taken.'

	f.	f.	f.	f.
1. <i>main</i> <i>ne li-yá</i> (lí)	<i>tá ne li-yá</i> (lí)	<i>ham ne li-yá</i> (lí)	<i>tum ne li-yá</i> (lí)	<i>umhon ne li-yá</i> (lí)
2. - <i>li-yá</i> (lí) <i>hai</i>	- <i>li-yá</i> (lí) <i>hai</i>	- <i>li-yá</i> (lí) <i>hai</i>	- <i>li-yá</i> (lí) <i>hai</i>	- <i>li-yá</i> (lí) <i>hai</i>
3. - <i>li-yá</i> <i>thá</i>	- <i>li-yá</i> <i>thá</i>	- <i>li-yá</i> <i>thá</i>	- <i>li-yá</i> <i>thá</i>	- <i>li-yá</i> <i>thá</i>
f. lí <i>thí</i>	f. lí <i>thí</i>	f. lí <i>thí</i>	f. lí <i>thí</i>	f. lí <i>thí</i>

Observe—The above forms only hold good when the object is masc. or fem. singular; see note to r. 84.

Conjunctive participle, *le*, *lí-e*, *le-ke*, *le-kar*, *le-karke*, *le-karkar*, 'having taken.'

Adjective participles; present, *le-tá há-á* (f. *le-tí há-í*; pl. or inflected, *le-te há-e*; f. *le-tí há-ín*) 'taking,' past, *li-yá há-á* (f. *lí há-í*; pl. or inflected, *lí-e há-e*; f. *lí há-ín*) 'taken.'

Adverbial participle, *lete-hí* 'immediately on taking,' 'in the act of taking.'

Noun of agency, *lene-wáá* 'a taker,' 'one who takes.'

130. Observe, that the regular form of the past participle of the verb *pí-ná* 'to drink' will be *píy-á* (f. *pí-e*, pl. *pí-n*), like the irregular forms of *kar-ná*, *de-ná*, and *le-ná*. *Pí-ná* also inserts *j* before the *íye* and *íyo* of the respectful imperative, and optionally before *íyegá*.

131. Remember, therefore, that the following six verbs (last conjugated) form their past participles irregularly: thus—

	SINGULAR.		PLURAL.	
	MASC.	FEM.	MASC.	FEM.
<i>já-ná</i> 'to go'	<i>gay-á</i>	<i>ga-í</i>	<i>ga-e</i>	<i>ga-ín</i>
<i>ho-ná</i> 'to be'	<i>há-á</i>	<i>há-í</i>	<i>há-e</i>	<i>há-ín</i>
<i>nar-ná</i> 'to die'	<i>má-á</i>	<i>má-í</i>	<i>má-e</i>	<i>má-ín</i>
<i>kar-ná</i> 'to do'	<i>kiy-á</i>	<i>kí</i>	<i>kí-e</i>	<i>kín</i>
<i>de-ná</i> 'to give'	<i>diy-á</i>	<i>dí</i>	<i>dí-e</i>	<i>dín</i>
<i>le-ná</i> 'to take'	<i>liy-á</i>	<i>lí</i>	<i>lí-e</i>	<i>lín</i>

132. Remember also, that the following five take *jīye* and *jīyo* (liable to be contracted, excepting in the case of *ho-ná*, into *je* and *jo*) in the respectful imperative :—

<i>ho-ná</i> 'to be'	<i>hú-jīye</i> 'be pleased to become'
<i>kar-ná</i> 'to do'	<i>kí-jīye</i> 'be pleased to do'
<i>de-ná</i> 'to give'	<i>dí-jīye</i> 'be pleased to give'
<i>le-ná</i> 'to take'	<i>lí-jīye</i> 'be pleased to take'
<i>pí-ná</i> 'to drink'	<i>pí-jīye</i> 'be pleased to drink'

133. Observe—Disyllabic roots, enclosing a short *a* in the second syllable, drop this *a* in the potential (or aorist) and past participle : thus—

POTENTIAL (OR AORIST).	PAST PARTICIPLE.
<i>níkal-ná</i> 'to issue'	<i>níkl-á</i>
<i>pakar-ná</i> 'to seize'	<i>pakr-á</i>
<i>bars-ná</i> 'to rain'	<i>bars-á</i>
<i>guzar-ná</i> 'to pass'	<i>guzr-á</i>

INFINITIVE.	PRESENT PARTICIPLE.	PAST PARTICIPLE.	POTENTIAL (OR AORIST).	FUTURE.	RESPECTFUL.
<i>bāndh-ná</i> , v. a. 'to bind'	<i>bāndh-tá</i>	<i>bāndh-á</i>	<i>bāndh-ún</i> , e, e, <u>en</u> , o, <u>en</u>	<i>bāndh-úngá</i>	<i>bāndh-īye</i>
<i>chuk-ná</i> , v. n. 'to finish'	<i>chuk-tá</i>	<i>chuk-á</i>	<i>chuk-ún</i> , e, e, <u>en</u> , o, <u>en</u>	<i>chuk-úngá</i>	
<i>ḍāl-ná</i> , v. a. 'to throw'	<i>ḍāl-tá</i>	<i>ḍāl-á</i>	<i>ḍāl-ún</i> , e, e, <u>en</u> , o, <u>en</u>	<i>ḍāl-úngá</i>	<i>ḍāl-īye</i>
<i>jān-ná</i> , v. a. 'to know'	<i>jān-tá</i>	<i>jān-á</i>	<i>jān-ún</i> , e, e, <u>en</u> , o, <u>en</u>	<i>jān-úngá</i>	<i>jān-īye</i>
<i>kah-ná</i> , v. a. 'to say'	<i>kah-tá</i>	<i>kah-á</i>	<i>kah-ún</i> , e, e, <u>en</u> , o, <u>en</u>	<i>kah-úngá</i>	<i>kah-īye</i>
<i>lag-ná</i> , v. n. 'to begin'	<i>lag-tá</i>	<i>lag-á</i>	<i>lag-ún</i> , e, e, <u>en</u> , o, <u>en</u>	<i>lag-úngá</i>	<i>lag-īye</i>
<i>pá-ná</i> , v. a. 'to find'	<i>pá-tá</i>	<i>pá-yá</i>	<i>pá-ún</i> , e, e, <u>en</u> , o, <u>en</u>	<i>pá-úngá</i>	<i>pá-īye</i>
<i>rakh-ná</i> , v. a. 'to place'	<i>rakh-tá</i>	<i>rakh-á</i>	<i>rakh-ún</i> , e, e, <u>en</u> , o, <u>en</u>	<i>rakh-úngá</i>	<i>rakh-īye</i>
<i>sak-ná</i> , v. n. 'to be able'	<i>sak-tá</i>	<i>sak-á</i>	<i>sak-ún</i> , e, e, <u>en</u> , o, <u>en</u>	<i>sak-úngá</i>	
<i>sun-ná</i> , v. a. 'to hear'	<i>sun-tá</i>	<i>sun-á</i>	<i>sun-ún</i> , e, e, <u>en</u> , o, <u>en</u>	<i>sun-úngá</i>	<i>sun-īye</i>
<i>dekh-ná</i> , v. a. 'to see'	<i>dekh-tá</i>	<i>dekh-á</i>	<i>dekh-ún</i> , e, e, <u>en</u> , o, <u>en</u>	<i>dekh-úngá</i>	<i>dekh-īye</i>

a. Remember that the following verbs are neuter, and therefore not susceptible of *ne* (see rr. 79, 375): *bol-ná* 'to speak'; *bhāl-ná* 'to forget'; *chuk-ná* 'to finish'; *ḍar-ná* 'to fear'; *lar-ná* 'to fight'; *lé-ná* 'to bring.'

135. *Rules for converting neuter verbs into actives or causals, and into double causals.*

Observe, in the following lists some active verbs (marked v. a.) are included under the head of Neuters. These are made doubly active or simply causal by the same affixes which are employed to make neuter verbs active.

136. Rule I.—To form an active or causal verb out of a neuter, add long *á* to the root; and to form a double causal, insert *w* before this long *á*: thus, *pak-ná* ‘to be cooked,’ ‘to ripen;’ *paká-ná* ‘to cook,’ ‘to make ripe;’ *pakwá-ná* ‘to cause to cook,’ &c.

137. Other examples.

NEUTER.	ACTIVE OR CAUSAL.	DOUBLE CAUSAL.
<i>uṭh-ná</i> ‘to rise up’	<i>uṭhá-ná</i>	<i>uṭhwá-ná</i>
<i>bach-ná</i> ‘to be saved’	<i>bachá-ná</i>	<i>bachwá-ná</i>
<i>ban-ná</i> ‘to be made’	<i>baná-ná</i>	<i>banwá-ná</i>
<i>bujh-ná</i> ‘to be extinguished’	<i>bujhá-ná</i>	<i>bujhwá-ná</i>
<i>pahunch-ná</i> ‘to arrive’	<i>pahunchá-ná</i>	<i>pahunchwá-ná</i>
<i>parh-ná</i> ‘to read’	<i>parhá-ná</i>	<i>parhwá-ná</i>
<i>pair-ná</i> ‘to swim’	<i>pairá-ná</i>	
<i>jal-ná</i> ‘to burn’	<i>jalá-ná</i>	<i>jalwá-ná</i>
<i>daur-ná</i> ‘to run’	<i>daurá-ná</i>	
<i>sun-ná</i> ‘to hear’	<i>suná-ná</i>	
<i>lag-ná</i> ‘to be applied’	<i>lagá-ná</i>	<i>lagwá-ná</i>
<i>mil-ná</i> ‘to be united’	<i>milá-ná</i>	<i>milwá-ná</i>
<i>hil-ná</i> ‘to move’	<i>hilá-ná</i>	<i>hilwá-ná</i>

138. N. B. Dissyllabic roots, enclosing a short *a* in the last syllable, drop this vowel in forming the active, but not necessarily in the double causal :—

<i>pakar-ná</i> ‘to seize’	<i>pakrá-ná</i>	<i>pakarwá-ná</i>
<i>chamak-ná</i> ‘to shine’	<i>chamká-ná</i>	
<i>samajh-ná</i> (v. a.) ‘to understand’	<i>samjhá-ná</i>	<i>samajhwá-ná</i>

<i>sarak-ná</i> 'to move'	<i>sarká-ná</i>	<i>sarakwá-ná</i>
<i>laṭak-ná</i> 'to hang'	<i>laṭká-ná</i>	

139. Rule II.—Monosyllabic roots of neuter verbs enclosing long vowels or diphthongs between two consonants generally substitute a short vowel (i being substituted for á, í, and e; and u for ú and o) before adding á to form actives, and before adding wá to form double causals; ex. gr.—

NEUTER.	ACTIVE OR CAUSAL.	DOUBLE CAUSAL.
<i>bol-ná</i> 'to speak'	<i>bulá-ná</i>	<i>bulwá-ná</i>
<i>bhul-ná</i> 'to forget'	<i>bhulá-ná</i>	<i>bhulwá-ná</i>
<i>bhej-ná</i> (v. a.) 'to send'	<i>bhijá-ná</i>	<i>bhijwá-ná</i>
<i>bhig-ná</i> 'to be wet'	<i>bhigá-ná</i> *	<i>bhigwá-ná</i>
<i>jág-ná</i> 'to be awake'	<i>jagá-ná</i>	<i>jagwá-ná</i>
<i>dúb-ná</i> 'to drown'	<i>dubá-ná</i> *	<i>dubwá-ná</i>
<i>leṭ-ná</i> 'to lie down'	<i>liṭá-ná</i>	<i>liṭwá-ná</i>

140. Observe—Roots ending in vowels, after shortening the final vowel, according to r. 139, generally add *l* to the root, which with *á* and *wá* makes *lá* for causals, and *hwá* for double causals:—

<i>pī-ná</i> (v. a.) 'to drink'	<i>pilá-ná</i>	<i>pilwá-ná</i>
<i>jī-ná</i> 'to live'	<i>jilá-ná</i>	
<i>de-ná</i> (v. a.) 'to give' †	<i>dilá-ná</i>	<i>dilwá-ná</i>
<i>dho-ná</i> (v. a.) 'to wash'	<i>dhulá-ná</i>	<i>dhulwá-ná</i>
<i>ro-ná</i> 'to weep'	<i>rulá-ná</i>	
<i>so-ná</i> 'to sleep'	<i>sulá-ná</i>	<i>sulwá-ná</i>
<i>khá-ná</i> (v. a.) 'to eat'	<i>khilá-ná</i>	<i>khilwá-ná</i>

141. Observe—*Nahá-ná* 'to bathe' drops the final vowel of the root before *lá*, but shortens it before *hwá*: thus, *nahlá-ná* 'to cause to bathe,' *naha-hwá-ná* 'to cause to be bathed.'

* These two neuter verbs have also the irregular active forms *qubo-ná* 'to immerse' and *bhigo-ná* 'to make wet.'

† But *le-ná* 'to take' makes only *liwá-ná*.

142. Some roots ending in consonants add either *á* or *lá*: thus—

<i>baiṭh-ná</i> ‘to sit’	<i>bīṭhā-ná</i> * or <i>bīṭhlā-ná</i>
<i>dekh-ná</i> (v. a.) ‘to see’	<i>dīkhā-ná</i> or <i>dīkhlā-ná</i>
<i>sikh-ná</i> (v. a.) ‘to learn’	<i>sīkhā-ná</i> or <i>sīkhlā-ná</i>

143. *Kah* (v. a.) ‘to say’ makes *kahā-ná* and *kahlā-ná* ‘to cause to say,’ ‘to call;’ and is peculiar in allowing a neuter or passive sense to its causal: thus, *kahā-tá hai* or *kahlā-tá hai* ‘he is called.’

144. Rule III.—Roots of neuter verbs enclosing short vowels generally lengthen those vowels to form actives or causals; and in consequence of the lengthening of the radical vowel, dispense with the addition of *á*. In the double causal the radical vowel is not lengthened, and *wá* is therefore added:—

NEUTER.	ACTIVE OR CAUSAL.	DOUBLE CAUSAL.
<i>bandh-ná</i> ‘to be tied’	<i>bāndh-ná</i>	<i>bandhwá-ná</i>
<i>pal-ná</i> ‘to be nourished’	<i>pāl-ná</i>	<i>palwá-ná</i>
<i>kaṭ-ná</i> ‘to be cut’	<i>kāṭ-ná</i>	<i>kaṭ-wá-ná</i>
<i>khul-ná</i> ‘to open’	<i>khol-ná</i>	<i>khulwá-ná</i>
<i>ghul-ná</i> ‘to dissolve’	<i>ghol-ná</i>	<i>ghulwá-ná</i>
<i>lad-ná</i> ‘to be loaded’	<i>lād-ná</i>	<i>ladwá-ná</i>
<i>mar-ná</i> ‘to die’	<i>mār-ná</i>	<i>marwá-ná</i>
<i>nikal-ná</i> ‘to come out’	<i>nikāl-ná</i>	<i>nikalwá-ná</i>

145. The following are anomalously formed:—

NEUTER.	ACTIVE.	DOUBLE CAUSAL.
<i>bik-ná</i> ‘to be sold’	<i>bech-ná</i> ‘to sell’	<i>bikwá-ná</i>
<i>phaṭ-ná</i> ‘to be torn’	<i>phāṭ-ná</i> or <i>pharā-ná</i>	
<i>phūṭ-ná</i> ‘to be split’	<i>phor-ná</i> ‘to split’	<i>phurwá-ná</i>
<i>ṭūṭ-ná</i> ‘to be broken’	<i>ṭor-ná</i> ‘to break’	<i>ṭurwá-ná</i>
<i>chhuṭ-ná</i> ‘to go off’	<i>chhor-ná</i> * ‘to let off’	<i>chhurwá-ná</i>
<i>rah-ná</i> ‘to remain’	<i>rakh-ná</i> * ‘to place’	<i>rakhwá-ná</i>

* Also *baiṭhā-ná* and *baiṭhlā-ná*; also *chhurá-ná* and *rakhá-ná*.

146.

COMPOUND VERBS.

1st. *From the root.*

Three kinds are formed from the root by prefixing an unconjugated root to a conjugated verb.

147 A. INTENSIVES.—These are more forcible than a simple verb, and the peculiarity of them is that the unconjugated root, which comes first in the compound, conveys the main idea, whilst the conjugated verb at the end generally merges its own sense in that idea, but at the same time gives force to it, like an adverb or emphatic particle in English: thus—

- uṭhā-denā* 'to set up.'
- ā-jānā* 'to come suddenly.'
- ban-ānā* 'to be performed,' 'to succeed.'
- ban-jānā* 'to be made,' 'to become.'
- pī-jānā* or *pī-lenā* 'to drink off or up.'
- rakh-lenā* 'to lay by.'
- rakh-denā* 'to set down,' 'to place.'
- so-jānā* 'to go to sleep.'
- kāt-ḍālā* 'to cut off.'
- kah-denā* 'to speak out.'
- khā-jānā* 'to eat up.'
- kho-denā* 'to squander away.'
- gār-denā* 'to bury.'
- gir-parā* 'to fall down.'
- girā-denā* 'to throw down.'
- le-jānā* 'to take or carry away,' 'to convey.'
- le-ānā* 'to bring along.'
- le-lenā* 'to take hold of,' 'to seize.'
- mār-ḍālā* 'to kill outright.'
- nikāl-denā* 'to turn out.'
- ho-jānā* or *ho-rahnā* 'to become.'

148 B. POTENTIALS;—expressing ability to do any thing.

Formed by prefixing an unconjugated root to the verb *sak-ná* 'to be able:' thus—

já-sakná 'to be able to go.'

kar-sakná 'to be able to do.'

likh-sakná 'to be able to write.'

149. They may also serve the purpose of a potential mood: thus, *main kar sak-tá hún* 'I can do.'

150 C. COMPLETIVES;—expressing completion of an action. Formed by prefixing an unconjugated root to the verb *chuk-ná* 'to be finished:' thus—

pí-chukná 'to have done drinking.'

khá-chukná 'to have done eating.'

main kah-chuk-á 'I have done saying,' or 'I have already said.'

151. They may also serve the purpose of a future perfect: thus, *jab main likh-chukúngá* 'when I shall have done writing,' or 'when I shall have written.'

2dly. *From the present participle.*

152 A. CONTINUATIVES;—expressing continuous action. Formed by joining a present participle to the verbs *já-ná* 'to go' and *rah-ná* 'to remain.' The present participle must agree with the nominative in gender and number: thus—

bol-tá já-ná 'to go on speaking.'

parh-te já-te hain 'they go on reading.'

á-tá já-tá rah-ná 'to keep coming and going.'

ro-tí rah-tí hai 'she goes on weeping.'

153 B. STATISTICALS;—expressing motion whilst in the state of doing any thing. Formed by joining an inflected present participle to a verb of motion. The present participle must always be in the inflected state, the postposition *men* (denoting 'in the state of') being understood: thus—

gá-te áti hai 'she comes singing' (i. e. 'in the state of singing').

ro-te dauṛ-tá hai 'he runs weeping' (i. e. 'in a weeping condition').

154. Observe—From the above description it is clear that Continuatives and Statisticals are not strictly compound verbs, but rather phrases in which the present participle is used either adjectively or adverbially.

3dly. *From the past participle.*

155 A. FREQUENTATIVES;—expressing repeated or habitual action. Formed by joining an uninflected past participle to the tenses of the verb *kar-ná*: thus—

á-yá kar-ná 'to come frequently.'

á-yá já-yá kar-tá 'he keeps constantly coming and going.'

bol-á kar-tí hai 'she speaks frequently.'

já-yá kar-ná 'to go frequently.'

ki-yá kar-ná 'to do frequently.'

likh-á kar-ná 'to write frequently.'

156. Observe—In the above and the next class of compound verbs the regular past participles *já-yá* and *mar-á* are preferred to the usual *ga-yá* and *má-á*.

157 B. DESIDERATIVES;—expressing desire or wish. Formed by joining an uninflected past participle to the tenses of the verb *cháh-ná* 'to wish': thus—

likh-á cháh-ná 'to wish to write.'

mar-á cháh-á 'he wished to die.'

mar-á cháh-í 'she wished to die.'

158. They may often express futurity, or the being about to do any thing: thus, *jáy-á cháh-tí hai* 'she wishes to go or is about to go,' *mar-á cháh-tí hai* 'she is about to die.'

159. By using the respectful form *cháh-iye* the sense of

obligation, necessity, or fitness, is obtained: thus, *ham-ko já-yá cháh-iyē* 'we must go,' *tum-ko dekh-á cháh-iyē* 'you ought to see;' see syntax, r. 479.

160. Observe—Passive verbs are formed by prefixing any past participle to the tenses of the verb *já-ná* 'to go,' but the past participle is then changeable to agree with a plural or feminine nominative; see r. 102.

161. Note, that a kind of intensive verb (generally implying 'motion') may sometimes be formed from the past participle, agreeing with the nominative: thus, *par-á phir-ná* 'to prowl about,' *bhág-á já-ná* 'to flee away,' *wuh chal-í já-tí thí* 'she was going along.'

COMPOUND VERBS FROM THE INFLECTED INFINITIVE.

162. Three kinds of compound verbs are said to come from the inflected infinitive, but these are rather phrases than compound verbs. They are,

163. INCEPTIVES, from an infinitive in *ne* joined to the verb *lag-ná* 'to begin;' as, *sikh-ne lag-á* 'he began to learn,' *kah-ne lag-í* 'she began to speak.'

164. PERMISSIVES, from an infinitive in *ne* joined to the verb *de-ná* 'to give (leave);' as, *já-ne de-ná* 'to give leave to go,' *so-ne de-ná* 'to give leave to sleep,' *wuh rah-ne de-tá hai* 'he gives leave to remain.'

165. ACQUISITIVES, from an infinitive in *ne* joined to the verb *pá-ná* 'to get (leave);' as, *já-ne pá-ná* 'to get leave to go,' *wuh bhág-ne pá-tá hai* 'he gets leave to flee.'

166. A kind of compound verb, called a Reiterative, is formed by joining together two verbs of nearly the same sense, and conjugated in the same tenses throughout: thus, *dekh-ná bhál-ná* 'to see.' It is usually restricted to the tenses of the participles, and is especially used in the conjunctive participle: thus, *we bol-te chál-te haiñ* 'they converse,' *bagair dekhe bhále* 'without having seen,' *dho dhá-kar*

'having washed thoroughly,' *jal bhun-kar* 'having become inflamed,' *wuh ap-ná hisáb dekh-tá parh-tá hai* 'he is examining his accounts,' *phuslá phandlá-kar* 'having wheedled,' *ján-būjh-kar* 'having known,' 'wilfully,' 'purposely,' *samjhá bujhá-kar* 'having explained.'

167. From the above description of compound verbs it is clear that they are really only five in number; viz. 1. Intensives, 2. Potentials, 3. Completives, 4. Frequentatives, 5. Desideratives.

NOMINALS.

168. Nominals are very common, and are formed by joining a noun or adjective to a verb (usually *kar-ná* 'to do' or *ho-ná* 'to be'): thus, *tamám kar-ná* 'to complete,' *khará ho-ná* 'to be erect,' 'to stand,' *khará kar-ná* 'to make stand,' 'to stop,' *gáři kharí kar* or *gáři ko khará kar* 'stop the carriage,' *jam'a ho-ná* 'to be collected,' *shurú ho-ná* 'to commence,' *mol le-ná* 'to purchase,' *gota mār-ná* 'to dive,' *gota khá-ná* 'to be dipped,' *yául rakh-ná* 'to remember.'

169. IDIOMATIC REPETITION OF PARTICIPLES.

baiṭh-e biṭhā-e (men) 'sitting still.'
baná baná-yá 'ready made.'
paká paká-yá 'ready cooked.'
saj sajá-kar 'having completely prepared.'
kah-á kah-i 'altercation.'
mār-á mār-i 'scuffling.'

ADVERBS.

Quintuple series derived from the pronouns *yih*, *wuh*, *kaun*, *jaun*, *taun*.

170.

	NEAR.	REMOTE.	INTERROGATIVE.	RELATIVE.	CORRELATIVE.
1. Time	<i>yih</i> 'this'	<i>wuh</i> 'that'	<i>kaun</i> 'who ?'	<i>jaun</i> 'who,' 'which'	<i>taun</i> 'that same'
2. } Place	<i>ab</i> 'now'	(<i>us-waq̄t</i>)	<i>kab</i> 'when ?'	<i>jab</i> 'when'	<i>tab</i> 'then'
3. }	<i>yuhán</i> 'here'	<i>wuhán</i> 'there'	<i>kahán</i> 'where ?'	<i>jahán</i> 'wherever'	<i>tahán</i> 'there'
	<i>idhar</i> 'hither'	<i>udhar</i> 'thither'	<i>kidhar</i> 'whither ?'	<i>jidhar</i> 'whether'	<i>tidhar</i> 'thither'
4. Manner	<i>yún</i> } 'thus,' 'in <i>yon</i> } that way'	<i>wún</i> } 'thus' (not <i>won</i> } used)	<i>kyún</i> 'how ?'	<i>jyún</i> <i>jon</i> or <i>jaun</i> } 'as'	<i>tyún</i> <i>ton</i> or <i>taun</i> } 'so'
5. Likeness	<i>aisá</i> 'like this,' 'in this manner'	<i>wasá</i> 'like that,' 'in that manner'	<i>kaisá</i> 'like what ?' 'how ?'	<i>jaísá</i> 'like which,' 'as'	<i>taisá</i> 'like the same,' 'so'
6. Number	<i>iná</i> 'this many'	<i>utná</i> 'that many'	<i>kindá</i> 'how many ?'	<i>jíná</i> 'as many'	<i>tíná</i> 'so many'
7. Quantity	<i>itá</i> 'this many'	<i>utá</i> 'that many'	<i>kittá</i> 'how much ?'	<i>jittá</i> 'as many'	<i>tittá</i> 'so many'

171. By adding *í*, *hí*, *hín*, (equivalent to 'very,' 'indeed,' 'the same,') to some of the preceding and to other pronouns, the following more emphatic pronouns and adverbs are formed:—

yih-í or *yah-í* 'this same.' In the oblique case *is-í*.

wuh-í or *wahí* 'that same.' In the oblique case *us-í*;
in pl. *un-hín* with *hín*:

so, *tum-hín* 'you yourself.'

ab-hí 'now,' 'at this very time.'

kab-hí or *kab-hú* 'ever.'

tab-hí 'at that very time.'

ya-hín or *yi-hín* 'exactly here,' 'in this place,' 'in this way.'

wu-hín or *wa-hín* 'exactly there,' 'in that place,' 'in that way.'

ka-hín 'whereabouts,' 'somewhere.'

aur ka-hín 'elsewhere.'

yún-hín 'in this very way, time, place.'

wún-hín or *won-hín* or *wo-hín* or *wuhín* or *únhín* or *unhín* 'in that very way, time, place,' 'thereupon,' 'immediately upon that.'

jon-hín 'as soon as.'

waisá-hí 'that same,' 'in the very same manner.'

kar is added to *kyún*: thus,

kyúnkar 'how?' 'why?' 'because.'

172. By adding *tak* 'to' and *talak* 'until' the following compounds are obtained:—

ab tak or *ab talak* 'till now.'

kab tak 'till when?'

jab talak 'while,' 'as long as.'

tab tak or *tab talak* 'till then.'

yahán tak 'to this degree.'

173. By repeating some of the preceding adverbs useful compounds are formed: thus—

jon-ton or *jauṇ taun* or *jon ton kar* 'in some way,' 'by some means.'

kab-hi kab-hi 'sometimes.'

jab kab-hi 'whenever.'

jahān ka-hīn 'wherever.'

waise kā waisā or *jaise kā taisā* 'such as before.'

174. *Other adverbs and adverbial compounds.*

<i>ab</i> 'now.'	<i>kal</i> 'yesterday,' 'to-morrow.'
<i>achānak</i> 'suddenly.'	<i>kis wāste</i> 'why?'
<i>āj</i> 'to-day.'	<i>mat</i> * 'do not.'
<i>ākhir</i> or <i>ākhir ko</i> or <i>ākhirash</i>	<i>na</i> * 'not.'
'at last.'	<i>nahīn</i> * 'not.'
<i>ās pās</i> 'around,' 'on all sides.'	<i>nahīn-to</i> 'otherwise.'
<i>aur bhī</i> 'still more.'	<i>nāgāh</i> 'suddenly.'
<i>bhī</i> 'also,' 'even.'	<i>nīdān</i> 'at length.'
<i>chupke</i> 'secretly,' 'privately.'	<i>nī</i> 'always.'
<i>faqat</i> 'only,' 'merely.'	<i>par</i> 'but,' 'over.'
<i>garaz</i> 'in short,' 'in a word.'	<i>pare</i> 'beyond.'
<i>hamesha</i> 'always.'	<i>pas</i> 'therefore,' 'then.'
<i>is liye</i> 'for this reason,'	<i>phir</i> 'again,' 'then.'
'therefore.'	<i>shāyad</i> 'perhaps.'
<i>is wāste</i> 'on this account,'	<i>tak</i> or <i>talak</i> 'up to.'
'therefore.'	<i>to</i> or <i>tau</i> 'then,' 'in that case.'
<i>kabhī nahīn</i> 'never.'	<i>ware</i> 'on this side.'
<i>kab ke</i> 'how long?'	<i>ziyāda</i> 'more.'

175. *Adverbial prepositions governing the genitive with ke.*

<i>andar</i> 'within.'	† <i>ba-madad</i> 'by aid of.'
<i>āge</i> 'before,' 'in front.'	<i>barābar</i> 'equal to.'
<i>ba'd</i> 'after.'	<i>bāhir</i> 'without.'
<i>badle</i> 'instead.'	<i>bā'is</i> 'by reason of.'

* *Mat* is used with the imperative and respectful only; *na* with the imperative and other tenses; *nahīn* with all but the imperative: thus, *bhūliyo mat* 'don't forget,' *aisā na kar* 'don't do so.'

<i>bich</i> 'in' or 'among.'	<i>pār</i> 'across,' 'on the other side.'
<i>dar miyān</i> 'among.'	<i>pās</i> 'by,' 'near.'
<i>gird</i> 'around.'	<i>pīchhe</i> 'behind.'
<i>hāth</i> 'in the hand of,' 'by the hand of.'	<i>qarīb</i> 'near.'
<i>'iwaz</i> 'instead.'	<i>qābil</i> 'capable.'
<i>khārij</i> 'without.'	<i>rū-ba-rū</i> 'in presence of.'
<i>lā-iq</i> 'worthy.'	<i>sabab</i> 'by reason of.'
<i>liye</i> 'on account of.'	<i>sāmhe</i> 'in front.'
† <i>mānind</i> 'like.'	<i>sāth</i> 'with' ('in company').
<i>māre</i> 'by reason of.'	<i>siwā</i> or <i>siwā-e</i> 'except.'
<i>mūjīb</i> 'by means of.'	<i>ta-in</i> * 'to.'
<i>mutābiq</i> 'conformable to.'	<i>tale</i> 'under.'
<i>muwāfiq</i> 'according to,' 'fit for.'	† <i>taraf</i> (<i>ke</i> or <i>kī</i>) 'towards.'
<i>nazdik</i> 'near.'	<i>ūpar</i> 'above.'
<i>nīche</i> 'under,' 'beneath.'	<i>wār-pār</i> 'right through.'
	<i>wāste</i> 'on account of.'
	<i>yahān</i> 'at the abode of.'

176. *Adverbial prepositions governing the genitive with kī.*

<i>ba-daulat</i> 'by means of.'	<i>ma'rifat</i> 'by' or 'through.'
<i>ba-madud</i> 'by aid of.'	<i>mānind</i> 'like.'
<i>bābat</i> 'concerning.'	<i>nisbat</i> 'relative to.'
<i>jihat</i> 'on account of.'	<i>taraf</i> 'towards.'
<i>khātir</i> 'for the sake of.'	<i>tarāh</i> 'in the manner of.'

177. ARABIC AND PERSIAN PREFIXES.

<i>az</i> 'from.'	<i>ba, bah, bi,</i> 'in,' 'by.'
<i>'alā</i> 'upon.'	<i>bar</i> 'in,' 'on,' 'at.'
<i>'an</i> 'from.'	<i>barā-e</i> 'on account of.'

† These three require *ke* when they precede the substantive, but may take *kī* when they follow; thus *mānind tāre ke* 'like a star,' but *tāre kī mānind*. The others require *ke* whether they precede or follow; as *ba'd ta'ammul ke* or *ta'ammul ke ba'd* 'after reflection,' *us ke yahān* 'at his abode.' In the 1st and 2d personal pronouns *ke* of course takes the place of *ke*; as *siwā-e mere* 'except me.'

* *Ke ta-in* is in fact equivalent to *ko*: thus, *bekason ke ta-in rūpai detā* 'he gives money to the poor' (= *bekason ko*).

bá 'with.'

be 'without.'

bilá 'without.'

dar 'in.'

fí 'in.'

illá 'except.'

'ind 'near,' 'with.'

la or *li* 'to,' 'from.'

ma 'with.'

min 'from.'

178.

ARABIC ADVERBS.

al batta 'certainly.'

al qissa 'in short.'

bi-l-fi'l 'in fact,' 'at present.'

fi-l-haḡiqat 'in truth.'

fi-l-hál or *fi-l-faur* 'instantly.'

ittifáḡan 'by chance,' 'accidentally.'

jabran 'by force.'

khusúsan 'especially.'

ya'ne 'that is to say.'

179.

CONJUNCTIONS.

agar or *gar* 'if.'

agarchi 'although.'

ammá 'but.'

aur 'and.'

az bas-ki 'since,' 'for as much as.'

balki 'but,' 'moreover.'

goyá 'as if.'

ham 'also,' 'together.'

hamoz 'yet.'

harchand 'although.'

hál-ánki 'whereas.'

jo 'if,' 'when,' 'that;'

-(also 'who,' 'which;' see r. 54.)

ki 'that,' 'because,' 'than,' 'saying.'

kyúnki 'because.'

khwáḡh 'either,' 'or.'

lekin 'but.'

magar 'except,' 'unless.'

nahín 'to,' 'otherwise.'

níz 'also.'

par 'but,' 'yet,' 'over.'

pas 'thence,' 'therefore.'

so 'therefore,' 'so.'

táki 'in order that.'

to 'then,' 'in that case.'

wa or *o* 'and.'

war (for *wa gar*) 'and if.'

war-na 'and if not.'

yá 'or,' 'either.'

180.

INTERJECTIONS.

Afsos or *Haif* 'Alas!'

áyá 'whether?' interrogative.

báp-re 'my goodness!' 'oh me!'

harchi báulá bád 'come what may!'

há-e há-e 'alas! alas!'

khavar-dár 'take care!'

lo 'see!' 'look!'

wáe 'wo!'

wáh wáh 'oh! bravo!'

zin-hár or *zínhlár* 'beware!'

181.

NUMERALS.—CARDINALS.

1 <i>ek.</i>	35 <i>paintís.</i>	68 <i>aṭṣaṭh.</i>
2 <i>do.</i>	36 <i>chhattís.</i>	69 <i>unhattar.</i>
3 <i>tín.</i>	37 <i>saintís.</i>	70 <i>sattar.</i>
4 <i>chár.</i>	38 <i>aṭh-tís.</i>	71 <i>ikhattar.</i>
5 <i>páñch.</i>	39 <i>untálís.</i>	72 <i>bahattar.</i>
6 <i>chhah.</i>	40 <i>chálís.</i>	73 <i>tihattar.</i>
7 <i>sát.</i>	41 <i>iktálís.</i>	74 <i>chauhattar.</i>
8 <i>aṭh.</i>	42 <i>be-álís.</i>	75 <i>pachhattar.</i>
9 <i>nav.</i>	43 <i>tentálís</i> or	76 <i>chhihattar.</i>
10 <i>das.</i>	<i>tainṭálís.</i>	77 <i>sathattar.</i>
11 <i>igárah</i> or <i>gyárah.</i>	44 <i>charu-álís.</i>	78 <i>aṭṭhattar.</i>
12 <i>bárah.</i>	45 <i>paintálís.</i>	79 <i>unási.</i>
13 <i>terah.</i>	46 <i>chhiyálís.</i>	80 <i>assí.</i>
14 <i>chaudah.</i>	47 <i>saintálís.</i>	81 <i>ikási.</i>
15 <i>pandrah.</i>	48 <i>aṭhtálís.</i>	82 <i>be-ási.</i>
16 <i>solah.</i>	49 <i>unchás.</i>	83 <i>tirásí.</i>
17 <i>satrah.</i>	50 <i>pachás.</i>	84 <i>chaurási.</i>
18 <i>aṭháraḥ.</i>	51 <i>ikáwan.</i>	85 <i>pachási.</i>
19 <i>unís</i> or <i>unnís.</i>	52 <i>báwan.</i>	86 <i>chhiyási.</i>
20 <i>bís.</i>	53 <i>tirpan.</i>	87 <i>satási.</i>
21 <i>ikkís</i> or <i>ekís.</i>	54 <i>chauwan.</i>	88 <i>aṭhási.</i>
22 <i>bá-ís.</i>	55 <i>pachpan.</i>	89 <i>nav-ási.</i>
23 <i>te-ís.</i>	56 <i>chhappan</i>	90 <i>navoe.</i>
24 <i>chaubís.</i>	57 <i>sattáwan.</i>	91 <i>ikánarve.</i>
25 <i>pachís.</i>	58 <i>aṭhároan.</i>	92 <i>bánarve.</i>
26 <i>chhabbís.</i>	59 <i>unsatḥ.</i>	93 <i>tiránarve.</i>
27 <i>satá-ís.</i>	60 <i>sátḥ.</i>	94 <i>chauránarve.</i>
28 <i>aṭhá-ís.</i>	61 <i>iksaṭḥ.</i>	95 <i>pachánarve.</i>
29 <i>untís.</i>	62 <i>básaṭḥ.</i>	96 <i>chhiyánarve.</i>
30 <i>tís.</i>	63 <i>tirsatḥ.</i>	97 <i>satánarve.</i>
31 <i>iktís.</i>	64 <i>chausaṭḥ.</i>	98 <i>aṭhánarve.</i>
32 <i>battís</i> or <i>batis.</i>	65 <i>painsatḥ.</i>	99 <i>ninánarve.</i>
33 <i>tentís</i> or <i>tainṭís.</i>	66 <i>chhiyásatḥ.</i>	100 <i>sau</i> or <i>sai.</i>
34 <i>chauntís</i> or <i>chantís.</i>	67 <i>satsatḥ.</i>	

182. After 100 the series is continued as in English, omitting the conjunction; as, 101 *ek sau ek*, 225 *do sau pachís*, 1001 *ek hazár aur ek*, 1521 *ek hazár pánch sau íkkís*.

183. *Ek* added to another numeral is equivalent to 'about' or 'something more than;' as, *sau ek* 'about a hundred,' *das ek* 'about ten.' *Chand* is added to express 'fold;' as, *chár-chand* 'fourfold.'

a. Similarly, *bís unís* 'a little less than' or 'about twenty.'

Observe—Two numerals are often joined together without any conjunction; as, *das pánch* 'from five to ten.'

184.

ORDINALS.

1st <i>pahlá</i> or <i>pahilá</i> .	6th <i>chhaṭwán</i> or <i>chhaṭhá</i> .
2d <i>dúsrá</i> .	7th <i>sátwán</i> .
3d <i>tísrá</i> .	8th <i>áṭhwán</i> .
4th <i>chanthá</i> .	9th <i>naunwán</i> or <i>nanwán</i> .
5th <i>pánchwán</i> .	10th <i>daswán</i> .

And so on by adding *wán* to the cardinals.

185.

AGGREGATE NUMBERS.

<i>gandá</i> 'aggregate of 4.'	<i>saikrá</i> 'a hundred.'
<i>gáhi</i> 'aggregate of 5.'	<i>hazár</i> 'a thousand.'
<i>korí</i> 'a score.'	<i>lákḥ</i> 'one hundred thousand.'
<i>chálísá</i> 'aggregate of 40.'	<i>karor</i> 'one hundred lákhs,' or
<i>chillá</i> 'a period of 40 days.'	'ten millions.'

186. Aggregate numbers add *on* for the nominative plural when they are used to express indefinitely large numbers: thus, *karoron khilqat* 'tens of millions of creations,' *hazaron gulám* 'thousands of slaves,' *lakhon rupai* 'hundreds of thousands of rupees,' *saikron shahr* 'hundreds of cities.' The same rule applies to nouns expressing time; as, *barson* 'years' (for *baras*).

187. *On* may be added to all numerals to make them more emphatic, or to define them: thus, *bárahon la'l jaise suné* 'the very twelve rubies that had been heard about,' *ye sátón larḳí-án* 'these seven daughters.'

188. Nouns following numerals do not require the plural termination *on*. When *on* is added, it must be understood to impart a more definite sense; thus *áth din ke ba'd* 'after eight days,' *do mahíne men* 'in two months,' but *do mahínon men* 'in the two months.'

189. FRACTIONAL NUMBERS.

$\frac{1}{4}$ <i>pá-o</i> or <i>charuthá-í</i> .	$1\frac{1}{2}$ <i>derh</i> .
$\frac{1}{3}$ <i>tihá-í</i> .	$1\frac{3}{4}$ <i>paune</i> (quarter less) <i>do</i> .
$\frac{1}{2}$ <i>ádhá</i> .	$2\frac{1}{2}$ <i>arhá-í</i> .
$\frac{2}{3}$ <i>pauri</i> or <i>paurá</i> .	$3\frac{1}{2}$ <i>sárho</i> (with a half) <i>tín</i> .
$1\frac{1}{4}$ <i>sarwá</i> (with a quarter).	

190. They are thus used with the other numbers: thus—

75 <i>paune</i> (quarter less) <i>sau</i> .	1250 <i>sarwá hazár</i> .
125 <i>sarwá</i> (with a quarter) <i>sau</i> .	1500 <i>derh hazár</i> .
150 <i>derh sau</i> .	1750 <i>paune do hazár</i> .
175 <i>paune do sau</i> .	2250 <i>sarwá do hazár</i> .
250 <i>arhá-í sau</i> .	2500 <i>arhá-í hazár</i> .

DERIVATION OF WORDS.

191. *Affixes to nouns denoting agency, possession or relationship of some kind.*

The usual affix for nouns of agency is *wálá* added to the inflected form of the infinitive (see under Verbs). Instead of *wálá*, *hárá* is sometimes used, and both these affixes may be added to substantives as well as to infinitives: thus from *lakaṛ* 'wood,' *lakaṛ-hárá* 'a wood-cutter;' *Dillí-wálá* 'an inhabitant of Dillí;' *basti-wálá* 'a villager;' *náw-wálá* 'a boatman;' *gadhe-wálá* 'the owner of the ass' (inflected form of *gaullá*, this form being always used).

bán (Sanskrit *ván* 'possessed of'); as from *dar* 'a door,' *dar-bán* 'a door-keeper;' similarly, *sag-bán* 'a dog-keeper;' *sár-bán* 'a camel-driver;' *guzur-bán* 'a ferry-

man; *gáři-bán* 'a coachman; *mez-bán* 'an entertainer' (lit. 'a table-keeper').

bardār 'a bearer; as from *sonṭá* or 'asá (inflected) 'a club; *sonṭe-bardār* 'a mace-bearer.'

chí; as from *tambúr* 'a drum,' *tambúr-chí* 'a drummer.'

dár 'a keeper,' 'a master,' 'a possessor; as from *zamín* 'land,' *zamín-dár* 'a land-holder; from 'amal' 'jurisdiction,' 'amal-dár' 'one who has jurisdiction,' 'a collector of revenue' (= 'ámil).

gar (Sanskrit *kar*) 'a maker,' 'a doer,' 'a worker; as from *zar* 'gold,' *zar-gar* 'a worker in gold; so *ṣiṭam-gar* 'a doer of tyranny,' 'a tyrant.'

guzár 'a passer,' 'a performer; as from *haqq* 'justice,' *haqq-guzár* 'a doer of justice.'

gár 'a doer' (same as last); as from *khidmat* 'service,' *khidmat-gár* 'a servant,' 'an attendant; from *gunáh* 'fault,' *gunáh-gár* 'a sinner.'

gír 'a taker; as from *jahán* 'the world,' *jahán-gír* 'world-taker,' 'world-subduer.'

sár (denoting, 1. plenty, 2. similitude); as *koh-sár* 'full of mountains,' *sháh-sár* 'like a king,' *tum-sár* 'like you.'

í; as from *sipáh* 'an army,' *sipáh-í* 'a soldier.'

wán (same as *bán* above); as from *dar* 'a door,' *dar-wán* 'a door-keeper; from *dhan* 'wealth,' *dhan-wán* 'wealthy.'

192. *Affixes denoting place, locality, &c.*

ábád 'an inhabited place; as from *sháh-jahán* 'the emperor of that name,' *sháh-jahán-ábád* 'the city of Sháh-jahán, or Dillí.'

dán 'receptacle,' 'stand; as from *qalam* 'a pen,' *qalam-dán* 'a pen-holder; so *shama'dán* 'a candlestick.'

gáh 'place; as from *árám* 'rest,' *árám-gáh* 'resting-place; so *guzar-gáh* 'a ferry thoroughfare; 'ibádat-gáh' 'place

of worship; *charā-gāh* 'pasture-land; *qibla-gāh* 'place turned to in prayer' (title of a father). This affix also expresses time; as *sahar-gāh* 'the time of dawn.' *pur* or *pūr* 'a city;' as from *Hastinā*, *Hastinā-pur* 'the ancient name of Dillī.'

sāl or *sālā* (Sanskrit *sālā*) 'a house;' as from *ghur* 'a horse,' *ghur-sāl* 'a stable;' *gau-sālā* 'a cow-house.'

stān or *istān* (Sanskrit *sthān*) 'place;' as from *Hindū* 'a Hindū,' *Hindū-stān* 'India;' so from *bo* 'fragrance,' *bostān* 'a garden;' from *gul* 'a rose,' *gul-istān* 'a rose-garden;' from *koh* 'a mountain,' *koh-istān* 'a mountainous country.'

wārī or *wār* or *bārī* 'place,' 'enclosure;' as from *phul* 'a flower,' *phulwārī* or *phul-wārī* 'a flower-garden;' so *satī-wār* 'the place where a *satī* is burnt.'

zār 'place,' 'multitude;' as from *gul* 'a rose,' *gul-zār* 'a garden of roses;' so *lāla-zār* 'a bed of tulips.'

193. Affixes forming abstract nouns.

ī or *gī*: the most common method of forming abstract substantives is by adding *ī* to an adjective; thus from *khūb* 'good,' *khūbī* 'goodness;' from *dānā* 'wise,' *dānā-ī* 'wisdom;' from *shād* 'pleased,' *shādī* 'pleasure.' If the primitive word ends in the weak *h* (ا). the *h* is rejected, and *gī* is added instead of *ī*: thus from *tāzah* 'fresh,' *tāzagi* 'freshness.'

pan or *panā*; as from *larkā* 'a child,' *larkā-pan* 'childhood;' so also *baniyā-pan* 'the business of a merchant;' *būrhā-pan* 'old age;' *chhuṭ-pan* 'infancy.'

haṭ; as from *karwā* 'bitter,' *karwā-haṭ* 'bitterness.'

194. Observe—Arabic abstract nouns are formed by the addition of *at* or *iyat*; as from *hukm* 'an order,' *hukūmat* 'sovereignty;' from *insān* 'mankind,' *insān-iyat* 'humanity.' Many abstract nouns end in *ish*; as *āzmā-ish* 'trial,'

from *āzmā-nā* 'to try.' These are generally Persian words. Some abstracts are formed by repeating a word, with alteration in the initial letter or letters of the last; as *jhūṭh mūṭh* 'falsehood.'

195. *Affixes forming diminutives.*

ak; as from *mard* 'a man,' *mardak* 'a manikin;' from *tifl* 'a child,' *tiflak* 'a little child.'

iyā; as from *beṭī* 'a daughter,' *biṭiyā* 'a little daughter.'

cha or *chī*; as from *shākḥ* 'a branch,' *shākḥ-cha* 'a small branch;' from *deg* 'a caldron,' *deg-cha* or *deg-chī* 'a caldron;' *bāg-cha* 'a small garden.'

īcha; as from *bāg* 'a garden,' *bāgīcha* 'a kitchen garden.'

196. *Affixes forming feminine nouns from masculine.*

am is added to *beg* and *khān*; as *begam* or *khānam* 'a lady.'

in; as *sunār-in* 'a goldsmith's wife;' *dhobin* 'a washerman's wife,' from *dhubī* 'a washerman,' rejecting *ī*.

ī; as *Brāhman-ī* 'a Brahman's wife.'

nī; as *sher-nī* 'a lioness;' *sunār-nī* 'a goldsmith's wife.'

197. *Affixes forming adjectives.*

ī ('of or belonging to'): the most common method of forming adjectives is by adding *ī* to substantives; thus from *'arūs* 'a bride,' *'arūsī* 'nuptial;' from *bāzār* 'a market,' *bāzārī* 'of or belonging to a market;' from *Hindústān*, *Hindústānī* 'of or belonging to Hindústān.'

Observe—Hence it appears that *ī* is the most common and useful of all affixes, being used both to form substantives from adjectives and adjectives from substantives.

ā ('having'); as from *bhūkh* 'hunger,' *bhūkhā* 'hungry;' from *maīl* 'dirt,' *maīlā* 'dirty.'

āna ('like,' '-ly'); as from *'arūs* 'a bride,' *'arūsāna* 'bride-like;' from *shāh* 'a king,' *shāh-āna* 'kingly.'

ilā or *elā*; as from *saj* 'shape,' *sajilā* 'well-shaped,' 'comely.'
bhar ('full'); as from *shahr* 'a city,' *shahr-bhar* 'the whole city;' so *peṭ-bhar* 'belly-full;' 'umr-bhar' 'all one's life;' *kos-bhar* 'a full kos;' *bhar maqlūr* 'to the best of one's power.'
dār ('having,' 'possessing,' 'holding'); as from *wafā* 'fidelity,' *wafā-dār* 'faithful;' from *mihmān* 'a guest,' *mihmān-dār* 'a host.'
sār ('full of,' 'abounding in,' 'like'); as from *koh* 'a mountain,' *koh-sār* 'mountainous;' from *shākh* 'a branch,' *shākh-sār* 'full of branches;' from *shāh* 'a king,' *shāh-sār* 'like a king.'
mand ('having,' 'endued with'); as from *daulat* 'wealth,' *daulat-mand* 'wealthy.'
mān ('having,' 'possessed of'); as from *shād*, *shād-mān* 'pleased.'
war ('having'); as from *nām* 'a name,' *nām-war* 'renowned.'

198. *Prefixes forming negative adjectives.*

a; as *a-chal* 'immovable.'
an; as *an-jān* 'not knowing,' 'unwitting.'
be; as *be-wafā* 'faithless.'
bad; as *bad-sulūk* 'ill-mannered.'
bi; as *bi-sham* 'unequal,' 'not good.'
gair; as *gair-mundāsib* 'unfit.'
kam; as *kam-himmat* 'spiritless.'
lá; as *lá-chār* 'helpless.'
ná; as *ná-haqq* 'unjust.'
nī; as *nī-dar* or *nī-dharāk* 'fearless,' *nī-chint* 'free from thought,' 'disengaged.'
nir; as *nir-ās* 'hopeless.'

199. *Intermediate particles.*

á; as *lab-á-lab* or *munh-á-munh* 'brimful;' *shab-á-shab* 'all night,' 'night by night;' *dan-á-dan* 'running express,' 'great labour;' *rau-á-rau* 'travelling.'

ba; as *dar-ba-dar* 'from door to door;' *táza ba táza* 'fresh and fresh;' *nau ba nau* 'new and young;' *já ba já* 'somewhere or other;' *khud ba khud* 'of one's own accord.'

be; as *gáh-be-gáh* 'now and then;' *já-be-já* 'here and there.'
ká; as *khet ká khet* 'the whole field;' *jon ká ton* 'just as it was.'

na; as *kuchh na kuchh* 'something or other;' *kahín na kahín* 'somewhere or other.'

o; as *guft o gú* 'discourse;' *bád o básh* 'residence.'

ON THE USE OF ARABIC WORDS IN HINDÚSTÁNÍ.

200. Some knowledge of the method of deriving Arabic words from their roots is indispensable to a correct acquaintance with Hindústání.

Arabic roots, which are the source, of nouns and verbs, are generally trilateral*; that is to say, they consist of three consonants, each uttering a vowel: thus *FRQ* or *faraqa* 'he separated.'

201. Observe—The root is identical with the 3d sing. of the preterite tense of the primitive verb. This is generally formed by affixing the short vowel *a* to each consonant of the root as above; and although the middle consonant of some neuter roots takes *i* or *u* instead of *a*, it will be convenient in the following remarks to describe *every* root as consisting of three consonants, each uttering *a*.

202. From the trilateral root are drawn out thirteen different forms† of verbs; that is to say, first a primitive verb, and

* Quadriliteral roots are not common, and will not therefore be considered here.

† Sometimes called conjugations.

proceeding from that twelve other forms. Of these thirteen forms, the twelfth and thirteenth are of too rare occurrence to be noticed here. There remain, therefore, eleven forms : viz. a primitive, and ten other forms which are variously employed to impart a causal, neuter, passive, reciprocal, intensive or desiderative sense to the primitive.

In the 1st or primitive form of the verb the simple signification is of course contained ; as, *kataba* ' he wrote.'

The 2d and 4th forms make transitive verbs from intransitives, and doubly transitives or causals from transitives. Verbs in the 2d form, however, are frequently mere synonyms of the first.

The 3d form usually though not necessarily indicates reciprocal or mutual acting, or action directed upon another.

The 5th is generally used to give a passive sense to the second.

The 6th is derived immediately from the third, and may sometimes give it a passive sense. It generally, however, indicates mutual action between two or more persons.

The 7th and 8th have usually a passive sense, derived from the first, and sometimes from the second. They may occasionally involve a reciprocal or reflexive signification.

The 9th and 11th forms are used with especial reference to colours ; the 11th indicating intensity of colour.

The 10th form is commonly desiderative, expressing the desire or wish for the action involved in the first.

Each of these forms has a preterite, imperative, and future tense, with an active and passive participle, and various verbal nouns. The tenses are not used in Hindústání, but the verbal nouns and participles are plentifully employed, both as substantives, abstract nouns, nouns of agency, and adjectives. The following table will exhibit models of the most usual.

203. Observe—In this table the root is *FRQ* or *faraqa* 'he separated,' and the three consonants of the root are printed throughout in capital letters to distinguish them from the servile or extra consonants. These extra consonants are seven in number, viz. *t, s, m, n*, with *ye, wáw, and alif* [usually remembered by the Arabic word *yatasammanú-á*].

NO.	SENSE.	VERBAL NOUN.	ACTIVE PARTICIPLE.	PAST PARTICIPLE.
1.	Separation	a. <i>FaRQ</i> b. <i>FiRQ</i> c. <i>FuRQ</i> *	<i>FáRiQ</i> (irreg. plur.) <i>FuRráQ</i>	<i>maFRáQ</i>
2.	Causing to separate	<i>taFRiQ</i>	<i>muFaRriQ</i>	<i>muFaRraQ</i>
3.	Mutual separation	<i>muFáRaQat</i> <i>FiRáQ</i>	<i>muFáRiQ</i>	<i>muFáRaQ</i>
4.	Causing to separate	<i>iFRáQ</i>	<i>muFRiQ</i>	<i>muFRaQ</i>
5.	Being separated	<i>taFaRruQ</i>	<i>mutaFaRriQ</i>	<i>mutaFaRraQ</i>
6.	Pretended separation Mutual separation	<i>tuFáRuQ</i>	<i>mutaFáRiQ</i>	<i>mutaFáRaQ</i>
7.	Being separated, or separation from self	<i>inFiRáQ</i>	<i>munFaRiQ</i>	<i>munFaRaQ</i>
8.	Being separated, or separation from self	<i>iFtiRáQ</i>	<i>muFtiRiQ</i>	<i>muFtiRaQ</i>
9.	Colour	<i>iFRiQáq</i>	<i>muFRaQq</i>	
10.	Desire for separation	<i>istiFRáQ</i>	<i>mustaFRiQ</i>	<i>mustaFRaQ</i>
11.	Intensity of colour	<i>iFRiQáq</i>	<i>muFRáQq</i>	

Observe—The above participles, whether active or passive, are sometimes used adjectively in Hindústání.

* Other models of verbal nouns which are referred to the primitive roots are, d. *FaRaQ*; e. *FaRáQ*; f. *FiRáQ*; g. *FaRQat*; h. *FiRQat*; i. *FuRQat*; j. *FaRuQat*; k. *FaRiQat*; l. *FaRáQat*; m. *FiRáQat*; n. *FaRáQ*; o. *FaRáQat*; p. *FuRáQat*.

204. Table exhibiting models of other useful nouns &c.
derived from trilateral roots.

Nouns of instrument Instrument of —	}	<i>miFRáQ</i>	<i>miFRaQ</i>	<i>miFRaQat</i>
Time and place Place of — Time of —	}	<i>maFRaQ</i>	<i>maFRiQ</i>	
Comparison More or most	}	<i>aFRaQ</i> (for masc.)	<i>FuRQa</i> (for fem.)	
Excess Most, very great	}	<i>FaRráQ</i>	<i>FaRiQ</i> (pl.) <i>FuRuQá*</i>	<i>FaRáQ</i>
Implying also trade, profession, occupation	}	<i>FaRráQ</i>		
Common models for adjectives	}	<i>FaRiQ</i>	<i>FaRáQ</i>	<i>FaRaQ</i>
Common models for abstract nouns	}	<i>FaRáQat</i>	<i>FiRáQat</i>	<i>FaRiQat</i>
Model of regular plural	}	<i>FaRQát</i> (always fem.)		
Models of irregular or broken plurals	}	<i>aFRáQ</i> <i>FaRá-iQ</i>	<i>FiRáQ</i> <i>FawáRiQ</i>	<i>FuRáQ</i> <i>FuRuQ</i>

205. The foregoing models are all deduced from a regular or perfect trilateral root *FaRuQa*; and the characteristic of a regular or perfect root is, that the three radical letters are always present in the models derived from it. Many roots, however, may have their second and third radicals the same, or may have one or more of the changeable letters *Alif*, *wáw*, *ye*, contained in them. These are called irregular or imperfect roots, and may be classed under five heads.

206. 1st, *Surds*, or those in which the second and third radicals are the same, when a contraction may take place,

* So, *umará* pl. of *amír*, *fuqará* of *faqir*, *gurabá* of *garib*, &c.

the middle vowel being left out; as *madda* for *madaḍa* 'he extended.' But the Hindústání forms derived from these roots are generally regular; as *madd* 'extension,' *madīd* 'long.' So also *makhśús* 'peculiar,' Pass. P. 1. of *khassa*; *mukhaffuf* 'alleviated,' Pass. P. 2. of *khaffū*; *khafīf* 'light,' adj. from the same.

207. 2d, *Hamzated*, or those in which a changeable *alif* (or *hamza*, which may be denoted by ") forms one of the radicals; as "amara 'he commanded,' sa-"ala 'he asked,' bara-"a 'he became free or sound.' In these, *wáw* (ú) and *ye* (i) are liable to be substituted for *hamzated alif*; or two *alifs* meeting may be contracted into long *á*: thus *tákīd* 'injunction,' V. N. 2. of "akala; *tādīb* 'correction,' V. N. 2. of "adaba; *mámūr* 'ordered,' Pass. P. 1. of "amara; *mu"assir* (written *mússir*) 'taking effect,' Act. P. 2. of "asara; *inshá* 'writing,' 'composition,' V. N. 4. from *nasha*-"a; *ta"ammul* (written *támmul*) 'meditation,' V. N. 5. of "amala; *istirzá* 'seeking to please,' V. N. 10. of *raza*"a.

208. 3d, *Similar*, or those of which the first radical is *w* or *y*. They are called *similar* because their conjugation in the preterite is similar to that of the regular trilateral root: thus *wa*-'a-*la* 'he promised,' *wagaḥa* 'he stood,' *yatama* 'he became orphaned.' The Hindústání forms derived from these roots are generally regular; as *mauqúf* 'stopped,' Pass. P. 1. from *wagaḥa*; *yatīm* 'an orphan,' adj. from *yatama*; *maísūr* 'facilitated,' Pass. P. 1. of *yasara*; *muḡassar* 'attainable,' Pass. P. 2. of *yasara*; *wájīb* 'necessary,' Act. P. 1. of *wajaba*; *wáqī* 'occurring,' Act. P. 1. of *waqa*'a; *muwáfiq* 'conformable,' Act. P. 3. of *wafaqa*; *muwásalat* 'conjunction,' V. N. 3. of *wasala*.

209. 4th, *Concave*, or those in which the second radical is *w* or *y*. In these the letters *w* and *y*, preceded by and expressing their dissimilar vowel *a*, blend with that vowel into *á*; and in the Act. Part., the *w* bearing *i*, becomes *hamza*: thus *qála* for *qawala* 'he said,' *sára* for *sayara*

'he travelled.' Hindústání forms are, *qá'il* 'a sayer,' Act. P. 1. of *qawala*; *qá'im* 'standing,' Act. P. 1. of *qawama*; *mushtáq* 'desirous,' Pass. P. 8. of *sharwaga*; *musawwir* 'a painter,' Act. P. 2. of *sawara*; *ihitiyāj* 'necessity,' V. N. 8. of *hawaja*; *ikhitiyār* 'choice,' V. N. 8. of *khayara*; *mukhtār* 'absolutely powerful,' Pass. P. 8. of *khayara*.

210. 5th, *Defective*, or those of which the last radical is *w* or *y*. Some of the peculiar changes which they undergo may be gathered from the following examples of forms used in Hindústání: *rāzī* 'contented,' Act. P. 1. of *razawa*; *'ādī* 'wicked,' 'transgressing,' Act. P. 1. of *'adawa*; *'arī* 'naked,' Act. P. of *'araya*; *'āsī* 'criminal,' Act. P. 1. of *'asaya*; *'āfiyat* 'safety,' from *'afawa*; *'ālī* 'high,' Act. P. of *'alawa*; *gāzī* 'a hero,' Act. P. of *gazawa*; *mulāqāt* 'meeting,' V. N. 3. of *laqaya*; *tamāshā* 'spectacle,' V. N. 6. of *mashaya*.

Besides the above five classes of irregular roots there are others, which are defective and hamzated, and concave and hamzated at the same time; but the nouns derived from these are rarely used in Hindústání.

211. Hence it appears that in Arabic every root is the parent-stock of a numerous family of vocables, throughout all of which the original radical idea, though variously modified, may be traced. The learner, therefore, in studying a composite language overburdened with words, may much assist his memory by accustoming himself to arrange together in groups all the words which may be regarded as members of the same family. The following five examples will serve to illustrate the aid he may receive from this method of connecting the root with its branches. The student is to exercise himself by referring each word to its model under *FaRaQa*. He will observe that few roots have more than five or six forms commonly used in Hindústání.

212. Root *TaLaBa*:—*TaLaB* ‘asking,’ ‘seeking;’ *TáLiB* ‘an asker;’ *maTLúB* ‘required,’ ‘asked;’ *maTLaB* ‘object;’ *muTáLaBa* or *muTáLaBat* ‘inquiring for.’
213. Root *HaKaMa*:—*HuKM* ‘order’ (Plur. *aHKáM*); *HáKiM* ‘a governor’ (Plur. *HuKkáM*); *maHKúM* ‘one under orders,’ ‘a subject;’ *taHaKkuM* ‘ordering,’ ‘authority;’ *mustaHKiM* or *mustaHKaM* ‘made firm,’ ‘established;’ *istiHKáM* ‘confirmation,’ ‘firmness;’ *muHKaM* ‘strengthened,’ ‘firm;’ *maHKaMa* ‘a court of justice,’ ‘a place of justice.’
214. Root *HaMaDa*:—*HaMD* ‘praise;’ *taHMíD* ‘praising God;’ *HaMíD* ‘laudable;’ *muHaMmaD* ‘praised;’ *maHMúD* ‘praised.’
215. Root *KaTaBa*:—*KiTáB* ‘a book;’ *KáTib* ‘a writer;’ *maKTúB* ‘written;’ *maKTaB* ‘a school,’ ‘the place of writing.’
216. Root *QaTaLa*:—*QaTL* ‘killing;’ *QiTáL* ‘slaughter;’ *QaTtáL* ‘a great murderer;’ *QáTiL* ‘a killer;’ *maQTúL* ‘killed;’ *maQTaL* ‘place of execution;’ *muQáTaLat* ‘mutual slaughter.’

SYNTAX.

THE ARTICLE.

217. There is no definite article in Hindústání, but the substantive alone has all the force of the noun with this article: thus *ghorá* may mean ‘the horse.’ Nevertheless the definite article may sometimes be expressed by the pronouns *wuh* and *yih*: thus *wuh gulám* may be translated ‘the slave.’

218. The indefinite article may be expressed either by *ek* ‘one’ or by the indefinite pronouns *ko-í* and *kuchh*: thus, *kisí gáw men ek jhomprí thí* ‘in a certain village was a hut;’ *ek jangal men koi lomrī parī phirtī thī* ‘in a wood a fox was prowling about.’

COLLOCATION OF WORDS.

219. In arranging the words of a sentence it is usual in English to place the subject or nominative case first, then the verb with its adverb, then the object or accusative case, and lastly the remaining additions of participles or prepositions with the cases they govern: thus, 'I saw him walking in the garden.' Or if a sentence be supposed to consist merely of subject and predicate (i. e. of that concerning which any thing is declared, and that which is declared concerning it), then in English the subject is placed first, and the predicate last, as in the sentence 'a fox was prowling about in a wood.' But in Hindústání, although the subject or nominative case sometimes comes first, this is by no means an invariable rule, and the verb instead of being placed in the middle of the sentence almost always comes last; see the examples at rr. 217, 218.

220. Again, the subject or nominative case is not always expressed, being understood from the context or implied in the termination of the verb: thus, *haqíqat Urdú kī zabán kī buzurgon ke munh se sunī hai* 'I have heard from the mouths of my ancestors the history of the Urdú tongue,' where the nominative or agent *main ne* is understood from the context. So also, *ágáz qisse ká kartá hūn* 'I commence the story,' where the nominative *main* is inherent in *hūn*.

CONCORD OF THE VERB WITH THE NOMINATIVE CASE.

221. The verb generally agrees with the nominative case in gender, number, and person; as, *burhīyā bolī* 'the old woman said;' *wah chalā gayā* 'he went away;' *main kyā jānūn* 'how should I know?' *chāron darvesh wahān gaye* 'the four Darveshes went there.'

222. And since the nominative case plural is often identical in form with the nominative singular, the verb may be the only guide as to whether the singular or plural is intended; thus *khet* may mean 'field' or 'fields,' and *dost* 'friend' or 'friends;' but in the following examples these words are known to be plural by the terminations of the verbs; *khet nazar ā-e* 'fields appeared,' *dost pūchhne lage* 'friends began to ask.'

223. If there are two or more nominative cases to a verb of different genders, the verb generally agrees with the masculine rather than the feminine: thus, *tin din rāt guze* 'three days and nights passed;' *'aql o hosh jāte rahe* 'understanding and sense went away;' *mutlaq tāqat aur hosh kuchh bāqi na thā* 'no power nor consciousness at all remained.'

a. But the verb may sometimes agree with the substantive that stands nearest to it, especially when there are more than two nominative cases; as, *yih tāj o khil'at aur durr o jawāhir hazār sandāgar ki pūñji ho sakti hai* 'this crown, and dress, and pearls, and jewels, might form the capital stock of a thousand merchants;' *ānkhon ko sukhh aur kaleje ko ṭhandak hū-ī* 'joy came to my eyes and refreshment to my heart.'

224. Observe—Two or more objects, when enumerated together, are sometimes regarded as an aggregate of one, and joined to a singular verb. They are generally in the nominative singular, though a plural signification may be inherent in some or all of them: thus, *na ma'lūm ki bāp aur naukar aur asbāb kahān gayā* 'I know not where (my) father and (his) servants and (his) goods went;' *itnā rūpiya aur ashrafī aur kaprā jam'ā hū-ā* 'so many rupees and gold coins and clothes were collected;' *singhāsān par la'l almās aur motī mūngā lagā hū-ā hai* 'on a throne rubies, diamonds, pearls, and coral were set.'

225. An Arabic plural may be joined to a singular verb: thus, *āp kā altāf aisā hai* 'your majesty's favours are such;' *jawāhir kharīdā gayā* 'jewels were bought;' *jitnā asbāb us makān men thā* 'as many articles of furniture as there were in that place.'

226. A singular noun may take a verb in the plural to denote respect; as, *bādshāh takht par baithe* 'the king sat down on the throne:' *bādshāh shād hū-e* 'the king rejoiced.'

CONCORD OF THE ADJECTIVE WITH THE SUBSTANTIVE.

227. Adjectives in Hindústānī, as in English, commonly precede their substantives, excepting in Persian phrases where the *izāfat* is used; see the examples at rr. 40, 45.

Those that end in *ā* (see r. 38) must agree with their substantives in gender and number: thus, *chhoṭā beṭā* 'a younger son;' *chhoṭī beṭī* 'a younger daughter;' *chhoṭe beṭe* 'younger children;' *barā bhā-ī* 'an elder brother;' *dahnī ānkh* 'the right eye.' Except only a few ending in

á of Arabic and Persian origin, which remain unchanged; see *dána* 'wise' at r. 48.

a. Participles used adjectively follow the same rule: thus, *mú-miṭṭi* 'dead earth.'

228. But an adjective ending in á, qualifying a noun in an oblique case, although it must be inflected, does not take the plural terminations *án, en, on*, and does not require a postposition of its own. See the examples at r. 46, and add the following: *andekhe Kḥudá ko* (not *andekhá*, and not *andekhe ko Kḥudá ko*) *pūjā hai* 'he worships the invisible God;' *nihatthe dūmī kī kyá bisāt* 'what is the power of an unarmed man?' *súkhe kheton men pání pará* 'water has fallen in the dry fields;' *sári bádsháhateṇ* 'all the kingdoms.'

229. When an adjective forms the predicate of a preposition it must of course come last; as, *zamin wahán kī accheḥī hai* 'the ground of that place is good.'

a. When adjectives come after their substantives they may sometimes in poetry take the plural terminations; see the examples at r. 47: but this is rarely the case in prose; as, *ánkhen nichī-án* 'eyes cast down,' not *ánkhen nichī-án*.

230. When adjectives ending in á are separated from their substantives they not unfrequently become petrified, as it were, by being drawn towards a verb, and thus forming with it a sort of compound lose their capability of change: as, *darwáze ko kaun kálá* (not *kále*) *karegá* 'who will make the door black?' *dīvār ko kálá* (not *káli*) *karegá* 'he will make the wall black.'

231. The same rule may apply to participles: thus, *bádsháhzádi ko pahunchá ján* 'consider the princess as arrived,' where *pahunchí* would be expected.

232. As a general rule no adjectives, excepting those in á, admit of change; see examples at r. 40. Even those ending in a do not follow the rule for substantives in a (r. 25); as, *ziyáda* (not *ziyádi*) *muhabbat* 'excessive affection;' *áfśáb o malṭáb us ke husn ke rūbarú sharminda* (not *sharminda*) *haiṇ* 'the sun and moon are put to shame before his beauty;' *jab we rawána hū-e* 'when they de-

parted.' If, however, adjectives ending in *a* are used in the manner of substantives they must be inflected: thus, *us be-chāre ká* (not *be-chāra ká*) *sir* 'the head of that helpless one.'

233. Numeral adjectives in *ā* follow the analogy of other adjectives in *ā*; and those in *ān* change *ān* to *eñ* and *in* on the same principle. Similarly, *bāyān* 'left' becomes *bāyeñ* or *bā-eñ* and *bā-in*: thus, *chaunhī rāt* 'the fourth night;' *chaunhe roz* 'on the fourth day;' *āṭhwīn rāt* 'the eighth night;' *āṭhweñ dīn* 'on the eighth day;' *bā-in tarāf* 'the left side,' 'on the left hand.'

234. If an adjective qualifies two or more nouns of different genders, it agrees with the masculine rather than the feminine; but in the case of inanimate objects it may sometimes agree with the noun which stands nearest to it in the sentence. The following example is given by Dr. Yates: *kapre bāsan aur kitāben bahut achchhī hañ* 'the clothes, plates, and books are very good.'

235. A singular adjective may be joined with an Arabic plural; as, *śīrā asbāb* 'all the goods.'

CONCORD OF THE RELATIVE WITH THE ANTECEDENT.

236. The relative in Hindústānī may be expressed either by *jo* (which has no distinction of gender, nor indeed of number in the nominative case) or by the Persian *ki* (which is indeclinable). The relative *jo*, being declinable, must agree with the antecedent in number; and both *jo* and *ki*, if they refer to a plural or a feminine antecedent noun, will require the plural or feminine of any verb they may govern in the latter part of the sentence. The following examples will illustrate this:—*amīr Umarā jo hāzīr the* 'the lords and ministers who were present;' *donon qafas jin men ādmī gaid hañ* 'the two cages in which the men are confined;' *āp kī tawājjuh jo aksīr kī tāsīr rakhtī hai* 'your majesty's favour, which has the effect of an elixir;' *wazīr ki mard dīnā thā* 'the *wazīr*, who was a learned man;' *aur ek*

haweli, ki pahle makán se bihtar thí, 'another house, which was better than the former residence.'

a. The demonstrative pronoun may sometimes be used where in English we have the relative: thus, *dekhá ek dūkán hai, us men do pinjre lafakte hain,* 'I saw there was a shop, in it (for in which) two cages were suspended.'

b. And in imitation of the Persian idiom the conjunction *ki* may be prefixed to the demonstrative pronoun: thus, *aist bāt par ki jhūth is ká sābit nahīn* 'in such a matter that the truth of it (for the truth of which) is not proved.'

c. *Ki* may even be pleonastically prefixed to the relative *jo*: thus, *wuh gulām ki jise parwarish pá-i* 'that slave by whom education had been received;' *itná māl ki jiskā hisāb nahīn* 'so much wealth, an account of which cannot be made.'

237. The relative *jo* not unfrequently precedes the noun to which it refers, and this noun may be put in the same case with the relative, the pronoun *wuh* following in the latter clause of the sentence: thus, *jo sāhib dānā hain, unki khidmat men,* 'in the presence of those gentlemen who are learned.' In these cases the relative is equivalent to 'whatever;' and the sentence if literally translated would be, 'whatever gentlemen are learned in their presence.'

238. *Wuh* alone, however, without a noun, may form the antecedent or correlative to *jo*, but will follow rather than precede; as, *jinne mujhe pahle dekhá thā wuh bhī na pahchān saktā* 'he who had seen me before would not be able to recognise me.'

239. The relative may sometimes stand alone or in company with its noun, the pronoun which serves as an antecedent being understood; as, *jo ilāj ho sake damagdur karūn* 'whatever remedy is possible (that) I will perform;' *jo nālā wahān bahā thā* 'the stream which flowed there,' for *wuh nālā jo wahān bahā thā*; *jo marzi-i mubārak* 'whatever may be your royal will (let that be done).' See other uses of the relative, under pronouns, at r. 320, &c.

SYNTAX OF SUBSTANTIVES,

WITHOUT REFERENCE TO THEIR CONNEXION WITH PARTICULAR VERBS.

NOMINATIVE CASE.

240. Two nominatives may be placed in apposition to each other; as, *Saudā shá'ir* 'the poet Saudā.'

241. Sometimes (especially at the beginning of a long sentence) a nominative case is made to stand by itself independently. It is followed, however, in the latter part of the sentence by a pronoun which takes the place of the independent proposition, and connects itself grammatically with the verb.

Two or three examples of this highly idiomatic construction occur in the *Bāg o Bahār*, as follows: *Malik-i-Sādiq, jo bādsháh jinmon ká hai, tumháre báp ne uske sáth dosti paidá ki*, 'Malik-i-Sādiq, who is the king of the jins—your father formed a friendship with him;' *yih ek maimán, jo tú dekhtá hai, har ek ke hazár deo tábi' hai*, 'each of these apes that thou seest—a thousand demons are subject to it.' Similarly, *Khudá aur daulat donon ki khidmat nahin kar sakte* 'you cannot serve God and mammon.'

GENITIVE CASE.

242. When two substantives are dependent upon one another, so as to express one idea, one of them is commonly in the genitive: thus, *bibi ká naukar* 'the servant of the lady.'

243. The rules for the use of *ká, ke, kí*, have already been given at pp. 6, 7, r. 21. The following are additional examples. Rule 1. *Sáhib ká ghar* 'the house of the master.' Rule 2. *Sáhib ke ghar* 'the houses of the master,' *sáhib ke ghar men* 'in the house of the master,' *Khudá ke wáste* 'for the sake of God.' Rule 3. *Darvesh kí sair* 'the travels of the darvesh,' *Khudá kí tavajjuh se* 'by the favour of God,' *mere báp kí haveli men* 'in the house of my father,' *khidmat kí khátir* 'for the sake of service.'

244. It may often happen that two or three and occasionally even more nouns may be dependent upon each other in the relation of genitive cases. Each noun will

then assume either *kā* or *ke* or *kī*, according to the gender, number, and case of the noun with which it is most nearly connected, or on which it most closely depends: thus, *uski qismat ke bāg men* 'in the garden of the destiny of him;' *Farang ke mulk ke dekhne kā ishtiyāq* 'the desire of seeing the country of Europe.' The following artificial example well illustrates this rule: *is mard kī larī ke khānsāmān ke ghar kī lakṛī kī mekḥon kā mol* 'the price of the pegs of the wood of the house of the steward of the daughter of this man.'

245. 'Possession' may often be expressed by the genitive case; as, *dhobi kā kuttā na ghar kā na ghāt kā* 'the washerman's dog belongs neither to the house nor the landing-place.'

246. The genitive is often equivalent to 'made of:' thus, *rūpe sone kī kunjī-ān* 'keys (made) of silver and gold;' *javāhir kī kursi* 'a chair (made) of jewels;' *hathī-dānt kī chaukī* 'a chair (made) of ivory.'

247. It is often used in expressing 'age,' 'period of life;' as, *baras chaudah ek kī aurat* 'a woman fourteen years of age;' *uski chālīs baras kī umr (hai)* 'he is forty years of age;' *jab main das baras kī hū-ā* 'when I was ten years old.'

248. But the genitive case may be employed in a vague and indeterminate manner to express relations properly belonging to other cases. It often has the sense of 'to,' as in the following examples: *maidān kī rāh* 'the road to the plain;' *ghar kī rāh* 'the road to the house;' *shukr Khudā kā* 'thanks to God;' *kisī kā burā (na chāhtā hu)* 'I wished ill to no one;' *sawāl kā jawāb* 'an answer to a question;' *ruq'a kā jawāb* 'an answer to a letter;' *uskā jawāb* 'an answer to him;' *baithne kā hukm* 'the order to sit down;' *bāt kā sachchā* 'true to one's word.'

249. It may often have the force of 'for;' as, *tumhāre bāp kī dostī* 'friendship for thy father;' *is murūwat ke 'iwaz* 'in return for this courtesy;' *us kā kuchh 'ilāj nahīn* '(there is) no remedy for it;' *dhone kā pānī* 'water for washing.'

250. Or of 'with;' as, *chhoṭe sir ká admī* 'a man with a small head,' 'a small-headed man.'

251. It may even in rare instances have the force of the English 'in' or 'on;' as, *admī kī zindagī ká kuchh bharosā nahīn* '(there is) no reliance on the life of man;' *in kī dostī ká bharosā nahīn* 'there is no reliance on their friendship.'

252. After adverbial prepositions (see rr. 175, 513) the genitive is frequently used in some of the above senses: thus, *tumhārī khātir* 'for your sake;' *qarīb do kos ke* 'for nearly two kos;' *us ke barā-bar* 'compared to him;' *ek gaz ke muwāfiq garhā* 'a hole a yard deep.'

253. These adverbial prepositions may sometimes be dropped, leaving the sign *ke* to stand by itself: thus, *bād-shāh ke ek betā paidā hū-ā* 'in the family or at the house of a king a son was born,' where *pās* or *yahān* is understood. Similarly, *unke larkā na thā* 'to them (unke pās) there was no child.'

254. Again, the genitive sign *kā*, *ke*, *kī*, may be dropped, leaving the adverbial preposition to stand alone: thus, *zer jharokhe* (for *zer jharokhe ke*) 'under the lattice,' &c.; similarly, *zer sāye* 'under the shadow;' *hakīm pās* (for *hakīm ke pās*) 'near the physician;' *mujh pās* (for *mere pās*) 'near me;' *is faqīr pās* (for *is faqīr ke pās*) 'near this faqīr;' *us bagair* or *us bin* (for *us ke bagair*, &c.) 'without him;' *bagair murabbī (ke)* 'without a patron;' *is wāste* or *is liye* 'on this account;' *kis wāste* 'on what account?' *jis tarah* 'in the manner which.'

255. To give intensity or emphasis to an idea expressed by any word, or to define it more precisely, it is usual to double the word, interposing the genitive sign *kā*, changeable, of course, to *ke* and *kī*, according to gender and number: thus, *dā-ī angū sab kī sab* 'the nurses and maids, one and all;' *pīt kī pīt* 'true affection;' *kuchh ká kuchh* 'something strange;' *bāhar ká bāhar* 'quite out,' 'altogether excluded;' *ān kī ān men* 'at the very instant;' *waisī kī waisī hī sūrat* 'appearance just as it was.'

a. Analogous to the above is the use of *ká* in such a phrase as *ek toré ká torá* 'a number of bags *.'

256. The genitive sign may be used after words expressing weight, measure, and distance, or it may be omitted; as, *la'l wazn men sāt misqāl ká* 'a ruby weighing seven *misqāls*;' *ser bhar gosht* 'full two pounds of flesh;' *kos bhar ká bāndh* 'a dyke a *kos* long;' see r. 292. It may also be used like the English 'worth' to express value; as, *ek paisé kī afīm* 'a farthing's worth of opium;' *hazār rūpa-e kī talwār* 'a sword worth a thousand rupees;' *sau rūpa-e ká jawāhir* 'jewels of the value of a hundred rupees' (see r. 305); *ṭake kī murgī* 'a hen of the value of a *ṭaká*.'

257. The genitive case frequently has the force of an adjective, as in English: thus, *baṭī bahār ká bāg* 'a garden of great beauty,' for 'a very beautiful garden;' *bare pāt ká daryā* 'a river of great breadth,' for 'a very broad river.'

258. By the use of *ká*, adjectives may be formed from nouns, verbs, or adverbs, to almost any extent: thus, *khushāmad kī bāten* 'flattering words;' *roz ká kām* 'daily work;' *kal kī rāt* 'last night;' *ab ká sāl* 'the present year;' *khāne kī mez* 'a dining-table.' Indeed it is often necessary to connect words in Hindústānī by *ká*, when in English a hyphen only would be required; as, *Pīpal ká darakhṭ* 'a Pipal-tree;' *únche baṭ ke durakhṭ par* 'on a high fig-tree.'

DATIVE AND ACCUSATIVE CASES.

259. These cases have few functions irrespectively of the influence of verbs. They are generally used after verbs of motion, and verbs in which a sense of giving, imparting, or communicating any thing is inherent; see rr. 345, 352.

260. The dative often expresses the object or motive for which any thing is done; as, *kuchh zarūrī kām ko* 'for some necessary purpose;' *marā (mare) nām ko* 'a man (may die) for a name;' *khāne ko* 'for eating.' It is often so joined with the infinitive; as, *dekhne ko sir jhukāyā* 'I bent my head for the purpose of looking.'

* In the B. o Bahār this phrase is used for 'a number of trays' for holding dishes.

261. The dative and accusative sign *ko* is sometimes used to express 'time;' as, *rāt ko* 'at night;' *subh ko* 'in the morning;' *ākhir ko* 'at last:' see under nouns of time at r. 287.

262. It may also have the force of the English 'at' or 'on;' as, *bā-ēn ko* 'on the left hand.'

263. It may be idiomatically omitted in such phrases as *bādashāh salāmat* 'health to the king.'

a. It may also be omitted when two or more words in the accusative case are in close succession; see r. 285.

264. The postposition *ta-in*, governing the genitive, is sometimes substituted for *ko*; thus *mard ke ta-in* is equivalent to *mard ko*. It is especially used with the genitive case of *āp* 'self,' as a substitute for the dative and accusative, *apne ta-in* being more usual than either *āp ko* or *apne ko*: thus, *apne ta-in sab se bīhtar samajhtā hai* 'he thinks himself better than all.' Similarly, *mere ta-in* is equivalent to *mujh ko* or *mujhe*.

ABLATIVE CASE.

265. This case is of the most extensive application. It expresses the most diversified relations, and frequently usurps the functions of the other cases. Its proper force is that of 'from;' as, *us makān se* 'from that place;' *aīsī āfaton se (bachkar)* 'from such calamities (having escaped);' *sab se alag* 'apart from all;' *kahīn se kahīn* 'from one place to another;' *mulk se judā-ī* 'separation from one's country;' *namāz se farāgat* 'cessation from prayers;' *abhī se* 'from henceforth.'

266. Hence it passes to the expression of many correlative ideas, as 'from' or 'by,' in the sense of 'by reason of,' 'through,' 'in consequence of:' thus, *mihr i mādari se* 'from maternal affection;' *ek jagah rahne se* 'from staying in one place;' *tere āne se* 'by thy coming;' *bādashāh kī tanvājjuh se* 'by reason of or through the favour of the king.' *Sabab* governing a genitive case may be joined to *se*; as, *farāgat ke sabab se* (for *farāgat se*) 'by reason of ease.'

267. It often expresses 'the instrument with which' or 'the instrumentality through which' any thing is done; as, *patthar se* 'with a stone;' *qainchí se* 'with a pair of scissors;' *munh se* 'with the mouth;' *mujh se* 'through or by me.'

268. Hence it passes to other collateral relations, which in English are expressible by 'with,' as *ján o dīl se* 'with heart and soul:' thus, *bádsháhon se kyá kám* 'what business (have we) with kings?' *mujhe apne kám se kám (hai)* 'my business (is) with my own affairs;' *khwāja se muhabbat hú-í* 'a friendship arose with the merchant;' *bande kí taraf se* 'with respect to your slave.'

269. It is commonly used to denote 'the manner' or 'mode' in which any thing is done, as expressed in English by the adverbial affix 'ly,' or by the preposition 'in,' 'with,' &c.: thus, *farágat se* 'leisurely;' *khafagí se* 'angrily;' *sharmindagí se* 'with shame;' *na-e sir se* 'anew;' *is tarah se* 'in this manner;' *kis sūrat se* 'in what manner;' *jis tis tarah se* 'somehow or other;' *kisí sūrat se* 'in some way or other;' *kisú bahāne se* 'under some pretence;' *da'wat ke bahāne se* 'under pretence of an invitation;' *qaríne se* 'in order;' *apní khushí se* 'of my own free will;' *áp se áp* 'of one's own accord.'

270. The *se*, however, may be idiomatically omitted; as, *usí tarah* 'in that very way;' *kisí tarah* 'in any way;' *sab tarah* 'in every way.' Especially in expressions like *hāthon hāth* 'from hand to hand,' *dāl dāl* 'from branch to branch,' *pát pát* 'from leaf to leaf.'

271. Hence it may denote 'by way of,' especially if joined to *rāh* 'road,' and preceded by a genitive case; as, *darwāze se* or *darwāze kí rāh se* 'by way of the door;' *surang kí rāh se* 'by way of the underground passage;' *dostí kí rāh se* 'by way of friendship.'

272. It may have the force of the English 'of,' 'to,' 'at,' 'in,' 'on,' in expressing other collateral ideas; as, *is harakat se khabar* 'information of this action;' *mujhe hisse se kyá kám hai* 'what is the use to me of shares?' *bádsháh se 'arz karke* 'having made representation to the king;' *uski marzi se* 'at his will;' *waise hí kapron se* 'in the very same clothes;' *ánkh náik se durust* 'correct in nose and

eyes; *ham se tujhe kyā mudda'd* 'what claims (have) you on me?' *patthar se takkar khāke* 'having struck on a stone.'

273. It is used after words expressing 'length of time;' as, *tin din se* 'for three days,' *bahut muddat se* 'for a long time' (see r. 287): and, as in Sanskrit, it may occasionally be translated by the English 'after;' as, *is sāl ke guzarne se* 'after the passing of this year.'

274. The ablative *se* must not be confounded with *se* the inflected form of *sā* the affix of similitude; as, *Hātim se shakhs se* 'with a person like Hātim,' where the first *se* is from *sā*.

Observe—The ablative postposition is always employed to express 'comparison;' see under comparison of adjectives at r. 304.

LOCATIVE CASE.

275. This case is formed by the postpositions *men* and *par*, which generally have the force of the English 'in,' 'on,' 'at,' as expressive of many collateral ideas: thus, *ghar men* 'in the house;' *bāg men* 'in the garden;' *rāh men* 'in the road;' *dunyā men* 'in the world;' *ghorē par* 'on a horse;' *kishī par* 'on board a boat;' *darvāze par* 'at the door;' *is ummed par* 'in this hope;' *Khudā āsmān par (hai)* 'God (is) in heaven;' *itne kahne par* 'at this speech.'

276. Both *men* and *par* are frequently used after verbs of motion in place of the dative and accusative sign *ko*; see the examples at r. 370.

277. Hence the sign *par* passes into the sense 'towards' or 'to;' as, *tujh par mihrbānī* 'kindness towards you.' It may even be translated by 'with;' as, *tujh par gusse kā bā'is* 'the cause of my being angry with you.'

278. The postposition *men* very commonly has the force of 'between' or 'among;' thus, *in donon men* 'between these two;' *darvesh aur bādshāh men* 'between the darvesh and the king;' *haqq o bātīl men* 'between truth and falsehood;' *hamāre tumhāre (men)* 'between us and you;' *un men* 'among them;' *bādshāhon men* 'among kings.'

279. *Par* may even have the force of 'by reason of,' 'in conse-

quence of;’ as, *úni dánd-i par* ‘by reason of so much knowledge:’ or of ‘according to,’ in such phrases as *qadīm qáide par* ‘according to his usual custom.’

280. It is used after nouns expressing ‘time’ and ‘distance:’ thus, *thorē dinon men* ‘in a few days;’ *kos ek par* ‘at about a kos:’ see rr. 287, 290.

281. The locative sign *men* is used in expressing ‘the matter’ or ‘subject’ presented for consideration in some statement, description, or narrative: thus, *mausim i bahār ki ta’rif men* ‘on the subject of the praises of spring;’ *bhaiṅse ke auśf men* ‘on the subject of the characteristics of the buffalo.’

282. The locative sign, like the genitive, may often be idiomatically omitted, but the oblique form of the noun, if any, is then used; as, *daryā kināre* (for *daryā ke kināre par*) ‘on the bank of a river;’ *kist gānw ke kināre* ‘on the borders of a village;’ *ek kināre* ‘on one side;’ *Hátim ke waqt* ‘in the time of Hátim;’ *ázmáish ke waqt* ‘at the time of trial;’ *bádsháh ke huzúr* ‘into the presence of the king;’ *dahni taraf* ‘on the right hand;’ *jharokhe* ‘at the lattice;’ *báp ki jagah* ‘in the place of a father;’ *áshná-i ke bharose* ‘in the confidence of friendship.’

a. Some words which omit *men* have the force of adjectives; thus *gusse hai* ‘he is angry’ is literally *gusse men hai* ‘he is in anger.’ Similarly, *achambhe hai* ‘he is (in) astonishment,’ and *gazab hai* ‘he is (in) a rage.’

b. When two or more words in the locative case are closely associated together, the postposition in Hindústání may be omitted in all but the last, and the conjunction dispensed with: thus, *jo kuchh zamín ásmán men hai* ‘whatever is in earth and in heaven;’ compare r. 285. This may hold good when the words are connected by the conjunction *o*; as, *zamín o ásmán men*; see r. 285. c.

283. *Tak* or *talak*, meaning ‘to,’ ‘up to,’ ‘as far as,’ are generally considered to be one of the three signs of the locative case, though they seem more properly to be connected with the dative or accusative. They are used like other postpositions: thus, *meri dūkán tak* ‘to my shop;’ *apne ghar talak* ‘as far as his own house;’ *ek ashrafi se chális ashrafi-on tak* ‘from one ashrafi up to forty.’

CONJUNCTION OF THE LOCATIVE AND ABLATIVE POSTPOSITIONS.

284. It is very usual in Hindústání to place a word at the same time in the locative and ablative case, by joining

se with *men* to express 'from among,' and *se* with *par* to express 'from upon' or 'from off:'. thus, *un men se* 'from among them;' *is men se chhah māshe* 'six māshas of this;' *ghore par se* 'from off the horse;' *āsan par se* 'from off the seat;' *āsmān par se* 'from the heaven:' see under r. 275.

Agent with ne.

a. The consideration of this most important head of Syntax falls properly under nouns in their relation to verbs; see r. 375.

SYNTAX OF NOUNS IN APPPOSITION OR IN CLOSE
SUCCESSION.

285. When two or more words are in apposition or in close succession, that is to say, in the same case without a connecting conjunction, the postposition is placed after the last word only: thus, *khudāwand i nīmat, sāhib i murāwat, najibon ke qadrān, Jān Gilkrist sāhib ne*, 'by the master of favours, the possessor of generosity, the appreciator of excellent persons, Mr. John Gilchrist.' Similarly, *namak-harām bewuqūf kam-bakht mochi ne* 'by the perfidious, ignorant, wretched saddler;' *Akbar bādshāh ne* 'by king Akbar;' *khāne pīne kī talāsh* 'search for meat and drink.'

a. A similar rule holds good with regard to the first two personal pronouns, when in apposition; see r. 325.

b. Also when any list or enumeration of persons or things is made; as, *bēṭ, bhā-i, bahin ká*, 'of (my) daughter, (my) brother, (and my) sister.'

c. The same rule applies when two words are connected by the conjunction o 'and:'. thus, *dalil o hujjat ke bagair* 'without proof and argument.'

VOCATIVE CASE.

286. *ai* is properly prefixed to a word in the vocative case: thus, *ai bēṭe* 'O son;' *ai darvesho* 'O darveshes;' *ai nūr i chashm* 'O light of my eyes;' *ai Khudā ke bande*

'O servant of God,' *ai Khudá ke bando* 'O servants of God.' But this prefix is often dispensed with; as, *ahmaq* 'O fool,' *yáro* 'O friends,' *khudáwand* 'O sire.'

a. In poetry, and sometimes in poetic prose, the vocative is formed by a long á affixed to a word: thus, *sháhá* 'O king,' *dílá* 'O heart,' *sáqi-á* 'O cupbearer.'

NOUNS OF TIME.

287. To express 'division and duration of time,' or 'particular periods and epochs of time,' as variously denoted in English by the prepositions 'at,' 'in,' 'on,' 'for,' 'from,' 'after,' the postpositions *ko*, *men*, *se*, *tak*, *talak*, and sometimes adverbial prepositions like *ba'd* &c., are employed in Hindústání: thus, *rát ko* 'at night,' *subh ko* 'in the morning,' *din ko* 'by day,' *thoré dinon men* or *ka-í dinon men* 'in a few days,' *charthe roz subh ko* 'on the morning of the fourth day,' *tín din se* 'for the past three days,' *ka-í roz se* 'for the last few days,' *sát baras se* 'for the past seven years,' *ek muddat se* or *bahut muddat se* or *qadím se* 'for a long time past,' *do mahíne talak* 'for two months,' *páñch baras tak* 'for five years,' *sát baras tak* 'for seven years,' *kab talak* 'for how long?' *ek mahíne ke qaríb* 'for nearly a month,' *abhí se* 'from this time forward,' *us roz se* 'from that day forward,' *fajr se shám tak* 'from morning to evening,' *thoré dinon ke ba'd* or *kitne din píchhe* 'after some days,' *bis din ke 'arse men* 'after an interval of twenty days.'

288. But postpositions and prepositions are often idiomatically omitted in Hindústání, the oblique form of the noun, if any, being used: thus, *har waqt* 'at all times,' *us gharí* or *us waqt* 'at that time,' *is waqt* 'at this time,' *shám ke waqt* 'at the time of evening,' *tarke* 'at dawn,' *chauthe baras* 'in the fourth year,' *dúsré din* 'on the second day' or 'next day,' *áthwén din* 'on the eighth day,' *gyárahwén roz* 'on the eleventh day,' *shivrát ke roz* 'on the day of shivrát,' *chand roz* 'for a few days,' *sát din* 'for seven days,' *mahíne bhar* 'for a full month,' *áth mahíne* 'for eight months.'

chille 'for forty days.' And where in English there is no preposition, the Hindústání postposition may of course be dispensed with, the oblique form being still required; as, *har mahine* 'every month;' *har roz* 'every day;' *rát din* or *din aur rát* 'night and day;' *bā'ze waqt* 'sometimes;' *ek daf'a* 'once;' *is martabe* or *ab ki bár* 'this time.'

289. The following examples may also illustrate this division of the subject: *jis din wuh din áyá* 'when the day came;' *bahut din há-e us kí khabar mujhe khabardáron ne di hai* 'it is many days since messengers brought me intelligence of him;' *tin din se tumhári khidmat men házir hún* 'for three days I have been present in your service;' *ek roz rát ko* 'one day at night' (a common idiom for the English 'one night').

NOUNS OF PLACE, DISTANCE, AND MEASURE.

290. The postpositions *ká*, *par*, *se*, *tak*, *talak*, may be variously employed to express 'distance' or 'space:' thus, *ek kos par* 'at the distance of a kos,' 'about a kos;' *garīb do kos ke* 'for nearly two kos;' *ek gaz ká garhá* 'a hole a yard deep;' *har ek alang us kí do do kos kí* 'each side of it (was) two kos in length;' *ek kos talak* 'for a kos.'

a. Sometimes *i* is idiomatically affixed; as, *do kos-i shahr ke bāhir* 'to the distance of two kos outside the town.'

291. Or all postpositions may be omitted; as, *ek farsakh is makán se* 'at the distance of a parasang from the place;' *do kos shahr se ek makán hai* 'two kos from the city there is a place;' *ádhi ser makkhan* 'half a ser of butter.'

292. The adjective *bhar* 'full' is very idiomatically used in composition with nouns of distance and measure, no postposition being admitted: thus, *kos bhar* 'for a kos;' *kos bhar ke tál ká bāndh* 'an embankment a kos in length;' *bhar kos* 'for a full kos;' *bāns bhar* 'for the length of a bamboo (ten feet);' *kauri bhar khatra nahin* '(there is) not the slightest particle of danger.'

SYNTAX OF ADJECTIVES.

293. Adjectives may govern a genitive or ablative, and rarely an accusative or locative case. The instances in which they take a genitive or ablative are generally those in which 'of' or 'with' are required in English. Not

unfrequently, however, the English 'of' is represented by *se* in Hindústání.

ADJECTIVES GOVERNING THE GENITIVE.

294. Adjectives denoting 'fitness' require this case; as, *kahne ke lá-iq* 'fit to be told;' *insán ke rahne ke lá-iq* 'fit for the abode of man.' Rarely these are followed by a dative or accusative; as, *jo kuchh bádsháhon ko lá-iq* 'what-ever is suitable for kings.'

295. So also adjectives denoting 'want,' 'need;' as, *nahín muhtáj zewar ká* 'not in want of ornament;' *mál ká muhtáj* 'in want of riches.' With *darkár* 'necessary' the construction must be changed: thus, *yih makán hamen darkár hai* 'this place is necessary to us;' *mujhe rūpiya paisá kuchh darkár nahín* 'I have no need of rupees or paise' (lit. 'rupees &c. are not necessary to me').

296. Other examples of adjectives followed by a genitive are, *us ke barábar* 'equal to him;' *ummedwár afá ká* 'hopeful of forgiveness.' In the Bág o Bahár *ummedwár* is once used with the nominative; as, *yih* [not *is ká*] *ummedwár hún* 'I am hopeful of this.' But this is probably an error.

ADJECTIVES GOVERNING THE ABLATIVE.

297. Adjectives or participles which signify 'being filled,' 'sated,' or 'satiated,' govern this case; as, *ek bará ghar jawáhir se bhará hú-á* 'a large house filled with jewels;' *ek qulfí ma'jún se bharí hú-i* 'a pot full of electuary;' *philiyá pání se bhará* 'a pitcher full of water;' *zindagi se ser* 'satiated with (or tired of) life;' *tum aisi jullí is búrhe khádim se ser hú-e* 'have you so quickly become tired of this old servant?'

298. The ablative sign may sometimes be omitted; as, *jawáhir bhará* 'filled with jewels;' *bhar karwá tel* 'full of mustard oil.'

299. The adjective *bhar* 'full' is idiomatically used in composition with nouns without a postposition: thus, *maqdár bhar* or *bhar maqdár* 'to the best of one's power;' 'umr bhar' 'all one's life.'

300. Adjectives implying 'care,' 'caution,' 'watchfulness,' take

an ablative; *as, len den se hoshyār* 'careful in commercial transactions;' *kārkhāne se hoshyār* 'prudent in conducting household affairs;' *bhā-i-on kī tarāf se hoshyār* 'on (my) guard against (my) brothers.'

301. Adjectives signifying 'acquainted with,' 'informed,' require the ablative; *as, in bāton se wāqif* 'informed of these matters;' *haqīqat se muttālī* 'acquainted with the truth.'

a. Other examples of adjectives governing an ablative are, *Khudā kī rahmat se mahrūm* 'excluded from the mercy of God;' *tujh se nā-ummed* 'despairing of thee' (i. e. 'of aid from thee'); *yih harakat salātinon se badnumā (hai)* 'this action (is) unbecoming in kings;' *mardumī se ba'id* 'far from manliness.'

ADJECTIVES GOVERNING THE LOCATIVE.

302. Adjectives or participles denoting 'filled with' may rarely govern the locative as well as the ablative: thus, *gusse men bharā* 'filled with anger;' *taish men bharā hū-ā* 'being filled with rage.'

303. Other examples of adjectives requiring the locative sign *par* are, *bail par sawār* 'mounted on an ox;' *ghore par sawār* 'riding on horseback;' *kishti par sawār* 'embarked on board a boat;' *tujh par mīhrbān* 'kind towards you.'

COMPARISON OF ADJECTIVES.

304. The ablative sign *se* joined to the substantive expresses 'comparison,' the adjective itself undergoing no change, as explained at r. 49. The following are other examples:—*main tujhe apne bete se biltar jāntā hūn* 'I consider you better than my own son;' *main in donon se chhoṭā hūn* 'I am younger than both of them;' *apnī betī se ziyāda us kī muhabbat mere dil men paidā hū-ī* 'an affection for him greater than for my own daughter sprang up in my heart;' *ek shahr ābādī men Istambol se barā* 'a city in population larger than Constantinople;' *bādshāh us shahr kā Kīsrā se ziyāda 'ādil* 'the king of that city was more just than Cyrus.'

a. The superlative is expressed by *sab se* 'than all,' *as, wuh sab bahinon se chhoṭī thī, par 'aql men sab se barī thī,*

'she was the youngest of all her sisters, but in understanding was the oldest.' See other examples at r. 49, &c.

b. The Persian comparative terminations *tar* for the comparative and *tarīn* for the superlative are sometimes used; as, *apne ta-īn sab se bihtar samajhdā hai* 'he considers himself better than all;' *sab sharbaton se bihtar* 'the best of all drinks.'

c. Many words have a kind of comparative influence, and so require an ablative case: thus, *us se do chand* 'twice as much as that.'

SYNTAX OF NUMERALS.

305. Numerals may add *on* for the nominative plural as well as for the oblique plural, but they do not generally add *on* excepting for emphasis or more precise definition. Nouns associated with numerals do not of course take *on* in the nominative plural, and not necessarily in the oblique plural. When *on* is added in the oblique plural it generally imparts a more definite meaning.

The following examples may be added to those given at rr. 186-188:—*chālīs darwāze* 'forty doors;' *chālison darwāze se* or *chālīs darwāzon se* 'through the forty doors;' *chālison darwāze ki rāh se* 'by way of the fortieth door;' *bīs ashrafī-ān* 'twenty ashrafis;' *gyārah badre ashrafī-on ke* 'eleven bags of ashrafis;' *sāton kawākib men* 'among the seven planets;' *do darvesh kī ahwāl* 'the adventures of two darveshes;' *chāron be-nawā-on kī mājārā* 'the adventures of the four mendicants;' *un pānchon ki ānkhon men* 'in the eyes of those five;' *chāron taraf se* 'from all four sides;' *hazāron ūnton par* 'on a thousand camels;' *hazāron gulām* 'a thousand slaves;' *us ke ghar men sāt beī-ān paidā hū-īn* 'in his house were born seven daughters;' *ye sāton beī-ān* 'these seven daughters.'

306. To express any aggregate of numbers indeterminately or generally, it is usual in English, when a low number is intended, to take two numbers consecutively, placing the lowest first; thus, 'two or three,' 'three or four:' but in Hindústānī it is not common to take consecutive numbers, and the highest may sometimes be placed first; thus, *das pānch rind* 'ten or five (for five or ten) rogues;' *pānch sāt sipāhī* 'five or seven soldiers.' In higher numbers the idiom is often like the English; thus, *pachās sāth bighe* 'fifty or sixty bighās.'

307. *Ek* placed after a high number is often equivalent to our 'about:' thus, *pachás ek* 'about fifty;' *ka-i ek* 'some few.'

SYNTAX OF PRONOUNS.

The syntax of pronouns has been partially explained at rr. 56-64, and the concord of the relative pronoun at r. 236.

308. Although the forms *merá*, *terá*, *uská*, from the three pronouns *main* 'I,' *tú* 'thou,' *wuh* or *yih* 'he,' are generally used as pronominal adjectives, to express 'my,' 'thy,' 'his,' &c., yet they are also employed in prose as the genitives of those pronouns, to express 'of me,' 'of thee,' 'of him,' &c.; thus *merá inkár* may either mean 'my denial' or 'denial of me,' and *uská inkár* 'his denial' or 'denial of him.' Similarly, *meri ek beṭi hai* 'of me there is a daughter.' The regular genitives of the first two (*mujh ká*, *tujh ká*) are not used for 'of me,' 'of thee,' excepting in poetry, or in prose under certain circumstances only; see r. 57.

309. The third personal pronouns, *wuh* 'he' or 'she' and *yih* 'he' or 'she,' when used in the oblique cases for 'of him,' 'of her,' 'his,' 'her,' 'their,' &c., must always take the postpositions (excepting only as explained at r. 325): thus, *us ke kutte ká paṭṭá* 'the collar of his dog' (not *us kutte ká paṭṭá*). Similarly, *un ke kutte ko* 'to their dog' (not *un kutte ko*). But when *wuh* and *yih* are used for the demonstratives 'that,' 'this,' 'those,' &c., they reject the postpositions in the oblique cases: thus, *us kutte ká* 'of that dog' (not *us ke kutte ká*). Similarly, *is kutte ká* 'of this dog;' *un kutton ká* 'of those dogs;' *us harakat se* 'from that action' (not *us se harakat se*); *is meri harakat ko dekhkar* 'having seen this action of mine;' *jo ko-i is qisse ko* (not *is ko qisse ko*) *sunegá* 'whoever shall hear this story.'

310. The same applies to the interrogative and indefinite pronouns,

kawn 'who?' and *ko-i*, *kuchh*, 'some:' thus, *kis ke makán men* 'in whose place?' but *kis makán men* 'in what place?' *kis ki talásh* 'search for whom?' but *kis talásh men* 'in what search?' *kin ki chizon* 'the things of what persons?' 'whose things?' but *kin chizon ká* 'of what things?' *kisi ke ghar men* 'in the house of some one:' but *kisi ghar men* 'in some house.'

311. The pronoun *áp* 'self' is used reflexively, in reference to all three persons, and equally stands for any of the pronominal adjectives 'my,' 'thy,' 'his,' 'our,' 'your,' 'their,' when they have reference to the nominative case or agent of the sentence. In English the word 'own' is equally general in its application to all the persons. See the examples at r. 61, and add, *main apní khushí se* 'I of my own free will;' *wuh apne darwáze par baithá* 'he sat down at his own door.'

312. But *apná* may not only be used as a substitute for the pronominal possessive adjective, but even for the genitive case of a pronoun when the same pronoun is the nominative of the verb: thus, *hamen apná mush táq jántá hai* 'he knows me to be desirous of (seeing) him.'

313. *Apná*, being properly a pronominal adjective, may be used, like the Latin *suus*, in the sense of 'one's own people.' It will then be declinable like a noun in *á*: thus, *apnon ke pás áyá aur apnon ne use qabúl na kiyá* 'he came unto his own, and his own received him not.'

314. The learner must be careful not to confound the reflexive pronoun *áp*, used in the above manner, with the honorific pronoun *áp* 'your Honour.' The genitive case of this last is *ápká*, not *apná*: thus, *ápkí tarájjuh se* 'by the favour of your majesty.'

315. The third personal and demonstrative pronouns *wuh* and *yih* may be used for the nominative plural as well as for the nominative singular: thus, *wuh ádmí kháte* 'the 'those men were eating;' *wuh donon* 'those two;' *yih kis kám ke haín* 'of what use are these?'

316. On the other hand, the plural of these pronouns, as well as of *main* and *tú*, is constantly used for the singular, even when no respect is intended; thus *ham* means 'I:' and to indicate the plural, *log* 'people' is often added to both

ham and *tum*; thus, *ham log* 'we.' Similarly, *un ne*, *in ne* simply mean 'by him,' whereas *unhon ne*, *unhon ká*, *unhon ko*, *inhon ne*, &c., are the forms in general use for the plural.

317. Where, therefore, great respect is intended, *unhon*, *inhon*, *jinhon*, &c., with their postpositions, must be used for the singular; as, *unhon ne kahá* 'he said,' referring to a king; *wuhí sarwár jinhon ne tum ko bashárat kí* 'the very same horseman who brought you good tidings.'

318. Observe—The pronouns *ko-i* and *kuchh* undergo no change either in the nominative or oblique cases plural: thus, *ko-i dinon men* 'in a few days.' The forms *kiní*, *kinú*, do not seem to be in use. The negative may be joined with *ko-i* to express 'no one,' but sometimes the *na* is separated from the pronoun and joined to the verb; as, *ko-i hargiz na jánegá* 'no one will ever know.'

a. *Kuchh* may occasionally be used for persons as well as things: thus, *yih bát kisú par na khule* 'this matter must not be revealed to any one.'

319. The interrogative pronouns are frequently used for the relative: thus, *jántá hai kí tumhen kin kin chizon kí zarúrat hai* 'he knows what things you have need of.' The same applies to the adverbs.

a. It may be here observed that an initial *k* is the sign of interrogative pronouns and adverbs, as *j* is of relative.

320. The affixes *í*, *hí*, *hín*, added to some of the pronouns, especially *yih*, *wuh*, *is*, *us*, *tujh*, *mujh*, &c., make them more emphatic: thus, *yihí* 'this same,' *wuhí* 'that same,' *usí ne* 'by that very person,' *usí din se* 'from that very day,' *tujhí ne* 'by thyself' (where the intervention of *í* causes *tujh ne* to be used for *tú ne*): so also, *Hátim main hí hún* 'I and no other am Hátim.'

a. *Áp* 'self' and *khud* 'self' may be added to the three personal pronouns, in the sense of 'self,' as, *main áp* or *main áplá* 'I myself.'

321. Although *wuh* is commonly used as a correlative to the relative pronoun *jo*, yet the proper correlative is *so* 'that,' which may follow in the latter clause of the sentence, though frequently omitted, and not generally translated in rendering Hindústání into English: thus, *jo fikr mere jī ke andar hai, so tadbīr se bāhar hai*, 'the anxiety which is within my heart is not to be remedied,' literally 'whatever anxiety is within my heart, that same &c. ;' *jo chāhte so le jāte* 'whatever they would desire, that they would take away.'

a. Observe—The pronoun *jo* is often used as a conjunction to express 'that,' 'since,' 'when,' 'if:' see rr. 528, 529.

322. The pronominal adjectives referred to at r. 39 are much used in the manner of relatives and correlatives, the relative generally coming first (compare r. 237): thus, *jitni kharch karo, utni barakat hoti hai*, 'as much as you spend, just so much blessing is there;' *jaisā doge waisā pāoge* 'whatever you shall give, the like of that shall you receive.'

a. The correlative may sometimes be omitted; as, *jaisā aḥwāl unā thā apnī ānkhon se dekhā* 'just as I had heard the story I beheld (that) with my own eyes.'

323. In the use of the pronouns and pronominals a peculiar attraction or assimilation is often to be observed in Hindústání, as in Sanskrit and other Oriental languages; that is, when a relative or interrogative (but especially a relative) has been used, and an indefinite pronoun would naturally follow, the relative or interrogative is repeated. The following examples will illustrate this:—*jisko* (not *kisī ko*) *jo mushkūl pesh āve* 'whenever a difficulty occurs to any one' (lit. 'to whom'); *jo jis ke* (not *kisī ke*) *hāth parā* 'whatever fell into the hands of each'; *jo jis par bitī ho* 'whatever may have happened to each'; *jo ko-ī jis chiz ká sawāl kartā* 'whoever demanded any thing.'

324. And this attraction extends to the adverbs; as, *jāhān se jo kuchh pāte hain* 'whatever they may obtain from any where' (lit. 'from where').

325. When the personal pronouns are in apposition to or closely associated with a noun or an adjective used as a noun, then these pronouns, in accordance with r. 285, will not require a postposition: thus, *muḡh bad-tālī ká* 'of me unfortunate,' not *muḡh ká* (or *merá*) *bad-tālī ká*. So also, *muḡh be-hayá ká* 'of me shameless;' *us akele ká* 'of him alone;' *muḡh bāṛhe ko* 'to me an old man,' &c.

REPETITION OF NOUNS, PRONOUNS, NUMERALS, &c.

326. Instead of employing words like the English 'each,' 'every,' &c., it is usual in Hindústání to repeat nouns, pronouns, or numerals, to denote 'distribution,' or 'the division and assignment of parts' in regular order and proportion: thus, *ek ek 'azú ṭukre ṭukre karke* 'having divided each limb into separate pieces;' *apní apní ráh lí* 'each took his own way;' *apne apne maḡdúr ke muwáfiq* 'according to their several abilities;' *gharí gharí* 'every hour;' *har ek ko pánch pánch sāt sāt rūpa-e detá* 'to each one he gives five or seven rupees a-piece;' *we donon musáfir jude jude ma-kánon men* 'those two travellers, each in separate places.'

327. Repetition of a noun or adverb may often give 'intensity,' 'force,' or 'emphasis,' to the idea intended to be conveyed; as, *chupke chupke* 'very privately,' 'very secretly;' *gol gol* 'very round;' *hawá narm narm* 'a very soft breeze;' *aisí aisí tarah* 'in such an excellent manner;' *barí barí ánkhen* 'very large eyes;' *bichon bich* 'in the very midst.'

a. It may also convey an idea of 'variety,' as connected with the idea of division: thus, *tarah tarah kí khil'aten* 'robes of various kinds;' *kháne aqsám aqsám ke* 'eatables of various kinds;' *kyá kyá sáraten* 'what various forms;' *us ne rang ba rang kí shaklen judí judí baná-en* 'he has created shapes of different kinds, each distinct from the other.' So also, *jaház ek pahár se ṭakkar kháke purze purze ho gayá* 'the ship, having struck on a rock, went to pieces.'

328. A word is often repeated with a slight alteration in the first letter or letters, to gratify the Hindú taste for a sort of *rhyming jingle of sounds*, very much as in English we say 'hurly-burly,' 'flip-flap,' 'flin-flam,' 'hodge-podge,' &c.: thus, *harj-marj* 'worry,' 'confusion;' *zarg-barq* 'glitter;' *jhúṣh muth* 'lie,' 'falsehood;' *bāṛhá árhá* 'old;' *ráz niyáz* 'secrets;' *naukar chákar* 'servants;' *barham darham* 'topsy turvy;' *darham barham* 'higgledy piggledy;' *lashṭam*

pash'am 'with much ado;' *saj dhaj* 'form and fashion;' *ḡīl ḡaul* 'shape and figure.' Sometimes the two words are separated by a conjunction; as, *lā-īq o fá-īq* 'worthy and deserving.'

329. Something after the same manner an Arabic verbal noun is sometimes followed by the passive participle from the same root, to give emphasis to the sense: thus, 'arz *ma'rūz* 'representation;' *zīkr mazkūr* 'mention;' *wahān kā kuchh zīkr mazkūr na kiyā* 'I made no mention at all of (what had happened) there.'

SYNTAX OF VERBS.

330. In Hindústání syntax the copula or substantive verb 'to be' is often left to be supplied: thus, *itnā patthar mere kis kām ká* 'such a number of stones, of what use (will they be) to me?'

331. Especially when a sentence ends in the negative *nahīn*: thus, *yih chirāḡ mere wāste nahīn* 'this lamp (is) not for my use;' *agar ādmī men rahm nahīn, tau wuh insān nahīn*, 'if there (is) no pity in a man, then he (is) not human.'

332. And in proverbs or proverbial expressions; as, *baḡal men laṛká, shahr men ḡhandhorá*, 'the child (is) under the arm, the proclamation (is) in the city.'

NOMINATIVE CASE IN CONSTRUCTION WITH VERBS.

333. Verbs signifying 'to be,' 'to become,' 'to appear,' 'to be called,' &c., take two nominative cases: thus, *ādmī be-wafá hotá hai* 'man is faithless;' *tú kaisá faqír hai* 'what sort of a faqír art thou?' *wuh jinn bail ban gayá* 'that jinn became an ox;' *wuh mujhe bahut burá ma'lūm hū-á* 'he appeared to me very bad;' *we shahzádi-ān kahlátī haiñ* 'they are called princesses;' *Musalmán kahátá hūñ* 'I am called a Musahmán.'

GENITIVE CASE IN CONSTRUCTION WITH VERBS.

334. The uses of this case have been already explained at r. 242. It is perhaps the commonest of all cases in connexion with the object and subject of verbs; and may often be employed in a vague manner to express 'a variety of relations,' usually expressible by the other cases. As,

however, the genitive case does not depend so directly upon verbs as upon nouns, it needs little separate illustration in this division of the subject.

335. It may rarely be used in place of the ablative, in connexion with the object of the sentence, after verbs of 'filling,' &c.; thus, *loṭā pānī ká* (for *pānī se*) *bharkar* 'having filled a metal-pot with water,' see r. 360: so also after verbs of 'informing,' &c.; as, *apne aḥwāl kī ittīlā' dījiye* 'acquaint me with your circumstances.' Similarly after verbs of 'trusting,' 'relying,' &c., in place of the locative; as, *in kī dostī ká bharosā rakhite ho* 'do you place reliance in their friendship?'

336. Verbs which express 'delivering over,' 'following after,' 'interceding for,' and many others, are followed by this case in connexion with the object or subject of the sentence, as in the following examples: *us ne wuh javān dushman ke hawāle kiya* 'he delivered that young man into the hands of his enemy;' *tujhe qāzi ke supurd karūngā* 'I will deliver thee over to the judge;' *us ke darpai mat ho* 'do not seek after her;' *main ne in kī shafā'at kī* 'I interceded for them;' *apne paidā karnevalē ká dhyañ rakh* 'fix thy thoughts on thy Creator;' *bhā-i-on ká sharik na hū-ā* 'he did not share with his brothers;' *apne marne jine kī kuchh purwā nahīn* 'I don't care whether I live or die;' *ādmī har ek 'uhde ke ta'ināt haiñ* 'men are appointed to every office;' *āsmān kī qasam khātā hūñ* 'I swear by heaven.'

337. The genitive case in connexion with the verb *ho-nā* 'to be' may express 'possession:' thus, *us ke bahut se naukār the* 'he had many servants;' *wahān ke bādsakh kī ek betī thi* 'the king of that country had a daughter;' *meri ek betī hai* 'I have a daughter.'

DATIVE AND ACCUSATIVE CASES IN CONSTRUCTION WITH VERBS.

338. The use of these cases has been already explained at r. 259. Although the postposition *ko* is commonly affixed to the object of a transitive or active verb, it is as commonly omitted, and the nominative case used for the accusative.

339. The following are examples of transitive or active verbs governing an accusative with *ko*:—*dushman ko mārūngā* ‘I will kill (my) enemy;’ *nān ko chhortā* ‘he drops the loaf;’ *Lailā ko dekho* ‘look at Lailā;’ *qufl ko torkar* ‘having broken the lock;’ *mujh ko qabūl kijiye* ‘be pleased to accept me;’ *bazor apne ta-īn* (see r. 264) *thāmbā* ‘by an effort I supported myself;’ *mere ta-īn sikhā-o* ‘teach me;’ *is taur kī zindagī ko dil nahīn chāhtā* ‘my heart does not desire a life of this kind;’ *sab sarulāgaron ko bulākar* ‘having called all the merchants.’

340. Observe, however, that *ko* is not often used with the past tenses of transitive verbs, another construction being then usual (see r. 375); but when *ko* is used, the agent with *ne* must always precede the past tense or be understood: thus, *main ne us wazīr ko mārā* ‘I struck that wazīr;’ *shahr ko dekhā* ‘I saw a city’ (*main ne* being understood); *jahāz ko langar kiya* ‘we anchored the ship’ (*ham ne* being understood), see r. 377; *dushmanon ko piyār karo* ‘love thy enemies.’

341. When the predicate of a sentence contains two words in apposition, both being in the accusative case, and generally separated in English by the adverb ‘as,’ the postposition is not required after the second word, nor is it inflected even though capable of inflection: thus, *is būphe ko apnā banda* (not *apne bande ko*) *samjho* ‘consider this old man as your slave.’ Similarly, *mujhe apnā dushman samajhtā hai* ‘he considers me (as) his enemy;’ *kamzāton kī suhbat āzād ko gulām kartī hai* ‘the society of the low-bred makes the free man a slave.’

342. Nothing is more common than for the nominative case to stand for the accusative: thus, *bāten kartā hai* ‘he is making words’ (i. e. *discoursing*); *ye bāten sunkar* ‘having heard these words;’ *gharī-ān ginne lagā* ‘he began to count the hours.’ Observe, that in these examples the real form of the nominative case is used, and not merely the accusative without the *ko*. In fact, if a postposition were understood, the oblique form of the word would be em-

ployed, as in other cases where *men*, *par*, *ká*, &c., are omitted; whereas the oblique form can never be used for the accusative unless followed by *ko*; thus it is right to say *yih iráda* (not *is iráde*) *rakhtá hún* 'I have this intention,' and *yih kitáb* (not *is kitáb*) *mujh ko de* 'give me this book;' whereas it would not be right to say *yih gharí* but *is gharí* for *is gharí men* 'at this time,' and not *main pás* but *mujh [ke] pás* 'near me;' see rr. 254, 288.

343. The nominative or uninflected form of a word being thus substituted for an accusative case, it must be treated as a nominative; and if a genitive is connected with it, *ká* must then be used, not *ke*: thus, *sarkár ká* (not *sarkár ke*) *jarráh bulá-o* 'send for the government surgeon;' *kháne ká sandúq le* 'take the box of food;' *apná ahwál kahúngá* 'I will tell my story.'

344. Observe—No absolute rule can be laid down for the substitution of the nominative form for the accusative, but there can be no doubt that *ko* is generally used whenever it is intended to make the object of the sentence definite: thus, *nán chhortá* 'he drops a loaf;' *nán ko chhortá* 'he drops the loaf.'

345. Verbs of 'giving' or 'imparting' take an accusative of the thing imparted, and a dative of the object to which the thing is given; but as it is always considered desirable to avoid the conjunction of two *kos*, one representing an accusative and the other a dative case, this may easily be done by substituting the nominative form for the accusative; as, *girdá mujh ko de* (not *girde ko mujh ko de*) 'give me the loaf;' *bádsháh ke háth ko bosa de* 'give a kiss to the king's hand.' Where, however, the dative case belongs to a pronoun, the sign *ko* may always accompany the accusative case, since the proximity of two *kos* may then be avoided by using forms like *mujhe* &c. instead of *mujh ko* &c.: thus, *kitáb ko mujhe de* 'give the book to me.'

346. In the past tenses of these verbs the peculiar construction

required by r. 79 removes all difficulty: thus, *maiñ ne us ko hazār rūpae dī-e* 'I gave him a thousand rupees.'

347. *Ke ta-iñ* is once used for *ko*, after *denā*, in the *Bāg o Bahār*: thus, *bekason ke ta-iñ rūpa-e detā* 'he gives rupees to the destitute.'

348. The near association of two *kos* in a sentence may, however, take place under certain circumstances, as in the following examples from the *Bāg o Bahār*: *maiñ ne dūre ko uske bulāne ko rukhsat kiya* 'I sent back the other to fetch him back;'; *bādshāhzāde ko bāg ki sair ko le ga-e* 'they took the prince for a stroll in the garden.'

349. The latter use of *ko*, either with the inflected form of the infinitive or with a noun, to denote 'the object for which' any thing is done, is very common; see r. 260. When the infinitive is used, *ko* may sometimes be omitted, but the infinitive remains in the inflected form; as, *wuh namāz parhne dyā* 'he came to recite (his) prayers.'

350. In fact *ko*, when it stands for the dative, is usually equivalent either to the English 'to' or 'for.' In this manner it is used after verbs of 'selling;'; as, *uij bare mol ko bechūngā* 'I will sell the crown for a great price.' Verbs in which a sense of 'commanding' &c. is inherent generally take *ko* for the person commanded; as, *mujh ko hukm kiya* 'he commanded me;'; *gumāshite ko farmāyā* 'he commanded his agent.'

351. Verbs of 'telling,' 'relating,' 'informing,' &c., may take *ko* for the person to whom any thing is told (see r. 358): thus, *maiñ ne sab haqiqat malika ko sunā-i* 'I told the whole truth to the princess;'; *aisi bāt mujh ko (or mujhe) na sunā-o* 'tell me not so;'; *ek ādmī ne bādshāh ko khabar ki* 'a man informed the king.' *Ko* is very rarely used for *se* after *kah-nā* 'to say;'; as, *un men se kis ko kahā* 'he said to one of them:;' compare r. 357.

352. Verbs of 'motion' generally require *ko*; as, *wuh apne makān ko chālā* 'he went to his own place;'; *kahin ko gayā* 'he has gone somewhere:;' *maiñ us simt ko chālā* 'I set out in that direction:;' *kumak ko ā-e* 'they came to the rescue;'; *safor ko gayā* 'he went on a journey.' *Ko*, however, may rarely be omitted; as, *uttar ki simt chālā* 'he proceeded in a northerly direction.'

353. The dative case with *ko* is often used in construction with the verbs *honā* 'to be' and *ānā* 'to come' in connexion with the person spoken of (the thing or state being in the nominative), to express 'passing or entering into any state,' or 'possessing any particular condition or quality:;' thus, *mujh ko kuchh tasalli hū-i* 'a little comfort was to me,' i. e. 'I became somewhat comforted:;' *mujh*

ko yaqín áyá 'to me certainty came,' i. e. 'I became certain;' *us ko Hátim ke sáth dushmaní há-í* 'enmity arose between him and Hátim;' *mendakí ko zukám há-á* 'the frog has caught cold;' *mere ta-in* (for *mujh ko*, r. 264) *yih báteñ pasand nahín átín* 'these words are not pleasing to me;' *sab ko lálach áyá* 'to all covetousness came,' i. e. 'all felt covetous;' *us ko un par rahm áyá* 'he felt pity for them.'

ABLATIVE CASE IN CONSTRUCTION WITH VERBS.

354. The diversified manner in which the ablative post-position *se* is employed has already been explained at rr. 265-274.

In connexion with verbs it is constantly equivalent to 'from:' thus, *loṭá us ke munh se chhúṭa* 'the metal-pot fell from his mouth;' *us ko mahall ke andar jáne se mana' karne lage* 'they began to prohibit him from entering the inner apartments;' *main ne kapre badan se utáre* 'I took off my clothes from my body;' *us ne ek mutṭhí khák se kyá kyá súraten paidá kíñ* 'what various forms has he created from a handful of dust!' *sab se alag khará hai* 'he is standing apart from all.'

In Sanskrit the instrumental case is used to express both the instrument and agent, but in Hindústání the agent *by whom* is denoted by *ne* (see r. 375), and the instrument *with which* by *se*: thus, *dushman ko tír se mārúngá* 'I will slay (my) enemy with an arrow;' *qainchí se mere sir ke bál katre* 'he cut the hair of my head with a pair of scissors;' *kuchh munh se bol* 'say something with (your) mouth;' *ánkhon se dekho* 'look with (your) eyes.'

355. Not unfrequently, however, in Hindústání the instrumental *se* may be applied to *persons*, where the agent *ne* might be expected. It can never, however, be employed, like *ne*, with the past tenses of active or transitive verbs; but when used for the agent it is generally connected with the neuter verbs *honá* 'to be' or *ho sakná* 'to be able,' and may then be equivalent to 'by,' 'through,' 'by means of,' &c.: thus, *yih taqíir is gulám se há-í* 'this fault has been (committed) by this slave;' *agar yih harakat tujh se há-í* 'if this deed was done by thee;' *yih kám mujh se há-á* 'this deed was done by

me;’ *mujh se bard gundāh hū-ā hai* ‘a great crime has been (committed) by me;’ *gih mujh se hargiz na ho sakegā* ‘this can never be done by me;’ *rāt ko mujh se kuchh tadbir na ho sakti* ‘at night no plan could be devised by me;’ *agar wuh is se ho saktā* ‘if he can do this;’ *shāyad is gundāhgār se kuchh qusūr hū-ā* ‘perhaps some fault has been committed by this sinner.’

356. *Se* may also be used for the agent after causal verbs; as, *mīhnat mujh se karwāegā* ‘he will cause labour to be taken by me;’ *kalīma us se parhwayā* ‘I caused the creed to be repeated by her.’

357. The verbs *kah-nā* ‘to say,’ ‘to speak,’ and *pūchh-nā* ‘to ask,’ as well as all verbs, simple, compound, or nominal, which a sense of *addressing, conversing with, questioning*, or even of *making known*, is involved, take an ablative of the person: thus, *main ne us gulām se kahā* ‘I said to that slave;’ *main ne wazīr se pūchhā* ‘I asked the wazīr;’ *in se pūchhiye* ‘be pleased to ask them;’ *faqīr se bāteṅ karne lagā* ‘he began to converse with the faqīr;’ *mu’allim se parhā thā* ‘he was reading to the teacher;’ *rafiqon se salāh lekar* ‘having taken counsel with friends;’ *mujh se mukhātīb hū-ā* ‘he addressed me;’ *mujh se hamkalām hū-ā* ‘he conversed with me;’ *tujh se sawāl karne ā-e haiṅ* ‘they are come to question you;’ *kisī se gih bhēd zāhir na kijiyo* ‘do not reveal this secret to any one.’

a. *Bolnā* ‘to speak’ is rarely found with the ablative; as, *kisū se na bol* ‘speak to none.’

358. But verbs of ‘informing,’ ‘making acquainted,’ generally take an accusative or nominative of the person, and ablative of the thing; as, *mujhe apne nām se āgāh karo* ‘inform me of your name;’ *is bāt se ko-i wāqif na thā* ‘no one was informed of this matter;’ *apnī sarguzasht se mujhe muttālī farmāiye* ‘make me acquainted with your history;’ *agar ahwāl se mujhe muttālī kijiye* ‘if you would inform me of the circumstances;’ *zamāne ke bhale bure se kuchh wāqif na thā* ‘I was wholly unacquainted with the good and evil of the age;’ *main is harakat se mullaq khābar na rakhtā thā* ‘I had not the slightest information of this action.’

359. Verbs of ‘fearing’ require the ablative case of the thing or person feared; as, *bare but se na darā* ‘did he not fear the great idol?’ *Khudā se dar* ‘fear God.’

360. Verbs of ‘filling’ take an ablative (compare r. 297); as, *sandāqcha jawāhir se bhar liyā* ‘he filled the casket with jewels.’

361. Verbs which imply ‘acting by,’ ‘dealing with,’ ‘treating,’ require an ablative of the person; as, *jo marzā men dwe us se sulūk kijiye* ‘treat him in any way you think fit;’ *bahin se kuchh sulūk na*

kiyá 'I had no dealings with my sister;' *jo jo mujh se dagá-en kīn thīn* 'whatever treacherous acts they had committed against me;' *main tujh se aisā sulūk karāngā ki apnī sārī musibat bhāl jāvegā* 'I will so treat you that you will forget all your troubles;' *jab mujh se yūh sulūk hū-ā* 'when I received such treatment.'

362. Verbs which imply 'desisting from,' 'abandoning,' 'leaving off,' are generally found in construction with an ablative; as, *is kām se báz ā* 'desist from that action;' *is qasd se dar guzar* 'abandon this pursuit;' *jab namāz se fāriḡ hū-ā* 'when I had finished my prayers;' *jab khāne se farāḡat hū-ī* 'when I had left off eating;' *main saltanat se guzrā* 'I relinquished the kingdom.'

363. The ablative *se* is employed after verbs of 'motion,' or even after *honā*, to express 'going away from,' 'moving off,' 'passing by,' or 'crossing over;' as, *mere sāmlne se gayā* 'he went out from my presence;' *mujh pās se mat jā-o* 'do not go away from my side;' *mere pās se hokar* 'passing by me;' *khawāss-pure se hokar* 'passing through the antechamber;' *is samundar se kyāṅkar pār utreṅ* 'how shall we cross this ocean?' *wahān ke sab saudāgaron se sabqat le-gayā* 'I passed by (outstripped) all the merchants of that place.'

364. Verbs which imply 'caution,' 'taking care of,' &c., are found in construction with the ablative; as, *kitāb se khabardār rahiyo* 'take care of the book;' *mere kārkhāne se khabardār* or *hoshyār ho* 'take charge of my workshop;' *us dāmī se khabardār ruho* 'beware of that man.'

365. So also verbs of 'separating;' as, *marā ko us ke bāp se judā karāngā* 'I will set a man at variance with his father.'

366. And verbs of 'comparing;' as, *in logon ko kis se tamsil dūn* 'whereunto shall I liken these people.'

367. And verbs of 'denying;' as, *hamāre dew-ton se munkir hai* 'he denies our gods.'

368. And verbs of 'concealing;' as, *dīl kā bhed doston se chhipānā durust nahīn* 'to conceal one's heart's secret from one's friend is not right;' *is se ko-ī bāt maḡhfī nahīn* 'I concealed nothing from him.'

369. Other examples of verbs in construction with the ablative are, *hāth zindagi se dho-e* or *apnī jān se hāth dho-e* 'I washed my hands of life;' *main apnī taqsīr se khaḡil hokar* 'having become ashamed of my fault;' *zindagi se ba tang āyā hūn* 'I have become weary of my life;' *insān kī zindagi khāne pāne se hai* 'the life of mortals is (supported) by eating and drinking;' *merī harakat se hairān hū-ī* 'she was astonished at my conduct;' *aisī daulat ke hāth lagne se nihāyat khushī hāsīl hū-ī* 'I was much pleased at getting so

much money into my hands;’ *main us jawān se ruḥṣat hā-d* ‘I took leave of that young man;’ *haqq-i-pidārī se adda howe* ‘may there be a performance of paternal duty;’ *is se nikāh kare* ‘let him marry her;’ *apnī beṭī se is kī shādī kar dijo* ‘marry him to your daughter;’ *shahzāde kī shādī us se karke* ‘having married the prince to her;’ *Khudā se lau lagā-e* ‘being in earnest prayer to God;’ *bādsahāh se yih bāt suntehi* ‘on hearing these words of the king.’

LOCATIVE CASE IN CONSTRUCTION WITH VERBS.

370. The usual senses in which this case is employed, irrespectively of verbs, have already been explained at r. 275. Both *men* and *par* are used after verbs of motion as frequently as *ko*: thus, *shahr men gayā* ‘he went into (or simply to) the city;’ *main uskī dūkān par gayā* ‘I went to his shop;’ *jab shahr ke darwāze par gayā* ‘when I arrived at the gate of the city;’ *mere ta-īn ek harwelī men legayā* ‘he took me to a house.’

371. The locative sign *men* may be used in construction with the verb *ānā* ‘to come,’ or even *honā* ‘to be,’ to express ‘passing into any state:’ thus, *wuh hosh men āyā* ‘he came to his senses;’ *wuh khafagī men āyā* ‘he became angry;’ *main achambhe men hā-d* ‘I became astonished.’ Observe the difference of construction here and at r. 353.

372. Verbs which denote ‘tying’ or ‘fastening’ require the locative case with *men* ‘of the thing to which’ any thing is fastened; as, *surāhī ḍorī men bāndhkar* ‘having tied a goblet to a cord;’ *ḍol rassī men bāndhkar* ‘having tied the bucket to a rope;’ *das khumen zanjiron men jhakrī hā-i* ‘ten jars fastened to chains.’

373. The following examples illustrate the use of *men*, to express ‘among’ or ‘between,’ in connexion with verbs:—*malika un men na thī* ‘the princess was not among them;’ *laundon men khelne na de* ‘do not allow him to play among the servants;’ *haiwān aur insān men kyā tafāwat hai* ‘what is the difference between a brute and a man?’ *haqq o bātīl men farq kartā hai* ‘he distinguishes between truth and falsehood;’ *sāton kawākib men naiyir i’azam hai* ‘among the seven planets it is the chief luminary.’

374. The following are other examples of verbs in construction with locative cases in which *men* and *par* are variously equivalent to ‘with,’ ‘in,’ ‘on,’ ‘at,’ ‘to,’ ‘by,’ &c.:—*tumhārī beṭī par āshiq*

hai 'he is in love with your daughter;' *wuh us par ríjhi* 'she was in love with him;' *parosí se dostí rakh* 'have friendship with (your) neighbour;' *raugan í báddám sirke men milákar* 'having mixed oil of almonds with vinegar;' *apní ján par khelá hán* 'I have sported with my life;' *mujh par khafagi ká kyá sabab hai* 'what is the cause of (his) being angry with me?' *tujh par gusse ká yih bá'is* 'this was the cause of (my) being angry with you;' *bhá-i par gusse hai* 'he is angry with his brother;' *is guftá men sharik hú-á* 'I shared in that conversation;' *tír nikálne men sharik hú-á* 'I assisted in taking out the arrow;' *meri túldáh men thú* 'he was in search of me;' *jawáb men us se kahá* 'I said to him in answer;' *main is 'azáb men hán* 'I am in this trouble;' *tamám shab aish o 'ishrat men kaffí* 'the whole night was spent in feasting and merriment;' *wasiyat par 'amal na kiya* 'he did not act on the will;' *is kí bekaší kí hálat par rahm kijiye* 'take pity on his friendless state;' *wuh mere gaul qarár ke nibááhne par hairán rahti* 'she was astonished at my keeping my promise;' *insán apne gaul qarár par nahín rahtá* 'man does not abide by his promise;' *ham par jo kuchh bitá hai* 'whatever has happened to us;' *báp par yih biptá dítí hai* 'this calamity has befallen your father;' *jo kuchh mujh par guzrá* 'whatever has happened to me;' *in par ba'í musibat pa'í hai* 'a great calamity has befallen them;' *aísí haibat mujh par gálib hú-i* 'such terror overpowered me;' *ko-i mere jáne par rází na hú-á* 'no one assented to my departure;' *kisú par hargiz na khulá* 'it was never revealed to any one;' *sará yih mulk mere hukm men thú* 'all this empire was subject to me;' *jis mewe par ji cháhe kháya karo* 'continue to eat any fruits you may have an inclination for;' *main ne uski sharárat par nazar na kí* 'I did not regard his villany;' *mujh se mukhálifat kartá hai* 'he opposes me or makes enmity against me.'

Agent with *ne* in construction with verbs.

375. The peculiar construction required with the past tenses of transitive or active verbs has already been explained at rr. 79, 80. By some grammarians *ne* is regarded as an expletive, and what is called the agent with *ne*, as equivalent to the nominative case: thus *us ne* is regarded as equivalent to *wuh*, and *mard ne* to *mard*. But that *ne* forms an oblique case as much as *ká*, *ko*, *se*, or *men*, is clear from the fact that *ne*, like those postpositions, inflects

all words capable of inflection, excepting *mai* and *tú*, and even those pronouns under certain circumstances; see rr. 58, 320.

376. The real fact is, that as the love for a passive construction is one of the most remarkable features in Sanskrit syntax, so does this construction prevail in many Indian languages derived from Sanskrit: thus 'the dog drank water' would be idiomatically expressed in Sanskrit thus—*kukkure-na páníyam pítam* 'by the dog water was drunk,' the agent, which in English is in the nominative, being placed in the instrumental case, and the object (*páníyam* 'water,' neut.) becoming the nominative to the past participle, which of course agrees with this neuter noun in gender, number, and case. Exactly in the same way in Hindústání 'the dog drank water' would be rendered *kutte-ne pání piyá*, where *kutte-ne* is the agent (corresponding to the Sanskrit instrumental *kukkure-na*) from the nominative *kuttá* 'a dog,' and *piyá* is the masculine form of the past participle, agreeing with the object *pání*, which is in the nominative case masculine. Even the common termination of the Sanskrit instrumental case (*na*) is evidently the source of the postposition *ne*, which is the sign of the agent in Hindústání.

377. The only apparent objection to this explanation is, that even when a sentence is constructed with *ne*, *ko* may occasionally be placed after the object, in which case the past participle remains unchanged in the masculine singular: thus *kutte ne nán ko chhorá* 'the dog dropped the loaf' for *kutte ne nán chhorí* 'by the dog the loaf was dropped.' It is not improbable that in these cases the past participle may be used impersonally, as explained at r. 80. But the more probable hypothesis is, that as Hindústání is made up of Persian as well as Sanskrit, and adapts itself frequently to the former model, the occasional

abandonment of the passive construction after *ne* may be the result of a leaning towards the Persian idiom. In that language there is neither agent nor instrumental case, and the construction of the past tenses of transitive verbs resembles English. In proportion, therefore, to the regard paid to the peculiarities of Persian syntax, the passive construction peculiar to Sanskrit may be ignored, and the idiom of the two languages confounded in a manner that causes some perplexity.

378. The following are other examples of the simple and mixed construction, as explained above:—*maine ne kutte ki áwáz suni* 'I heard the barking of the dog' (lit. 'by me the barking of the dog was heard'); *us ne aisá jawáhir kabhá na dekhá* 'he had never seen such a jewel'; *maine ne apne ghar ki ráh li* 'I took the road to my own house'; *bádsháh ne tabassum kiya* 'the king smiled'; *mardon ko Khudá ne kamáne ke liye bandiya hai* 'God has created man to work'; *maine ne ek laundí ko bheja* 'I sent a female slave.'

379. Frequently the agent, when a pronoun, is understood: thus, *us parí ko na páyá* 'I did not find that fairy,' where *maine* must be supplied from the context; see r. 340. So also, *yih sunkar (us ne) kahá* 'having heard this, she said.'

380. The learner must be careful to observe that the passive construction with *ne* is only required with those tenses of active or transitive verbs which are formed from the past participle. The tenses formed from the root and present participle can never use *ne*: thus, *maine ne dekhá* 'I saw,' but *maine dekhunga* 'I will see,' *maine dekhata tha* 'I was seeing.' So again, *us ne kahá* 'he said,' but *urh khatá hai* 'he is saying.'

381. Some verbs which might be regarded as active in English are treated as neuter in Hindústání, and *vice versa*. The following are always considered neuter: *bol-ná* 'to speak,' *lá-ná* 'to bring,' *le-já-ná* or *le-chal-ná* 'to convey,' 'to take,' *bhul-ná* 'to forget,' *dar-ná* 'to fear,' *chuk-ná* 'to miss,' *lar-ná* 'to fight,' *lag-ná* 'to begin.' The following are active: *kah-ná* 'to say,' *cháh-ná* 'to wish,' *gá-ná*

'to sing;' *jān-nā* 'to know;' *likh-nā* 'to write;' *pūchh-nā* 'to ask;' *sikh-nā* 'to learn;' *sun-nā* 'to hear.' Thus, *main bolā* 'I spoke;' *main sandūq ko lāyā* 'I brought the box;' *we larī ko le-ga-e* 'they carried off the girl;' *main darā* 'I feared;' *wuh kahne lagā* 'he began to say.' But *main ne kahā* 'I said;' *us-ne chāhā* 'he wished,' &c.

382. With regard to *lānā*, it is, in real fact, a contraction of *le-ānā* (i. e. 'having taken to come'), and resembles the compound verbs *le-jānā* and *le-chānā*, in which the last member of the compound is neuter, the rule always being that in these cases the whole verb is to be treated as neuter.

383. But *le-nā* 'to take' is active, and requires *ne*: thus it is right to say *main lāyā* 'I brought,' because contracted for *le āyā* 'having taken I came;' but *main liyā* 'I took' would be wrong, the correct expression being *main ne liyā*.

384. Similarly all active verbs, the moment they are compounded with neuters (the neuter verb coming last in the compound), become neuter, and reject *ne*: thus *khānā* 'to eat' is active, but *khā jānā* 'to eat up' and *khā chuknā* 'to have done eating' are neuter: thus *main ne khāyā* 'I have eaten,' but *main khā gayā* 'I ate up.'

385. A few verbs are both active and neuter, that is, they require *ne* when used in an active sense, and reject it when used intransitively: thus *soch-nā* 'to consider' is sometimes active, but may be employed in a neuter sense; thus, *main apne dil men sochā* 'I considered in my mind.' Similarly, *main apne ta-in murda khyāl kiyā* 'I imagined myself dead.' *Khel-nā* 'to play' is neuter, but may be employed actively: thus, *us ne 'ajab khel khelā* 'he played a pretty trick.'

386. Again, a verb which properly requires the active construction with *ne* may be treated as neuter when it has assumed a neuter sense by being compounded with a noun: thus *denā* 'to give' requires a transitive construction, but *dikhā-ī de-nā* 'to appear' is treated as neuter; as, *do admi dikhā-ī dī-e* 'two men appeared.'

387. When two past tenses are employed in a sentence, one belonging to an active and the other to a neuter verb, if the active verb precede, the agent must take *ne*; but the construction need not be changed to accommodate itself to the neuter verb in the latter part of the sentence, as the pronoun without *ne* may always be understood: thus, *main ne yih bāt sun-i aur bolā* 'I heard this speech and said,' where *main* is understood before *bolā*. Again, *us andhe ne mujhe bulāyā aur us makān men legayā* 'that blind man called me and took me to that place,' where *uuh* is understood before *legayā*; see r. 381.

388. The reverse holds good, and is perhaps still more common: thus, *ek faqir āyā aur sawāl kiyā* 'a faqir came and made a request,' where *us ne* is understood before *kiyā*. Again, *main ghōrē par chāh baiṭhā aur [main ne] rāh li* 'I mounted my horse and took my way,' *ye donoṃ sāth chālē aur [unhōṃ ne] hākim se yahi kahā* 'these two went along with me and told the very same story to the magistrate.'

389. *Se* being used for the instrumental case in Hindústānī (see r. 267) *ne* is confined to the agent, and is rarely, therefore, found in conjunction with words which stand for inanimate objects or things.

390. An inanimate object may, however, be an agent in the sense of producing an effect, and will, therefore, take *ne* in construction with the past tenses of transitive verbs: thus, *is bāt ne mujhe kharāb kiyā* 'this thing has ruined me' (lit. 'by this thing ruin has been caused to me'); *bādsahāh ko hairat ne liyā* 'astonishment seized the king'; *bādsahāh ke lahū ne josh mārā* 'the king's blood boiled'; *ishtiyyāq ne wahān rahne na diyā* 'my desire did not permit me to remain'; *dil ne na chāhā* 'my heart did not desire,' &c.

391. The construction of active past tenses with *ne* will often cause ambiguity as to the gender of the subject of the sentence: thus *uuh bolī* can only be 'she said,' but *us ne kahā* may either be 'he' or 'she said.' In these cases the context can be the only guide to the sense.

SYNTAX OF THE INFINITIVE.

392. The infinitive in Hindústānī is perhaps the most useful part of speech in the language. It is constantly employed as a verbal noun, and may be regarded both as a substantive and an adjective, being declinable like nouns substantive and adjective in *ā*. It may be the nominative

or subject of a proposition as well as the predicate, or it may take the dative and accusative sign *ko* to denote the object or purpose for which any thing is done. It also serves the purpose of the Latin gerunds (which are the genitive, dative, accusative, and ablative cases of the participle in *dus*), and may even be employed like the Latin future participles in *dus* and *rus*. It is not unfrequently used for the imperative. The following examples will illustrate its various uses.

393. In its capacity of a declinable noun it is frequently the nominative case to the verb: thus, *is se marnā bhalā hai* 'dying is better than this;' *sakhī honā bahut mushkil hai* 'to be generous is very difficult.'

394. As a genitive case it assumes *kā*, *ke*, and *kī*, exactly in the same manner as a noun, see r. 21: thus, *bolne kī tāqat na thī* 'there was no power of speaking,' where *bolne kī* agrees with the feminine noun *tāqat*. So also, *qissa us ke na rukhsat karne kā 'arz kiyā* 'he related the story of his not letting me go.'

395. The genitive case of the infinitive is often used in construction with *wāste*, *liye*, *khātir*, &c. (see r. 513): thus, *tarbiyat karne ke wāste* 'for the sake of causing instruction;' *lakṛī-ān torne ke wāste* 'for the sake of breaking wood;' *bhāikh māngne ke liye* 'for the sake of begging alms;' *bulāne kī khātir* 'for the sake of calling.'

396. As a dative or accusative it may denote the object for which any thing is done, and may generally be translated by the English 'to;' as, *main ne tujhe jawāhir ke kharid karne ko bhejā* 'I sent you to purchase the jewels;' *mujhe baithne ko kahā* 'he told me to sit down;' *ek tukṛā khāne ko do* 'give me a morsel to eat;' *pānī pine ko māngtā* 'he asks for water to drink.'

397. The sign *ko* may sometimes be omitted, leaving the infinitive in its inflected form: thus, *kuchh 'arz karne*

áyá 'he has come to make some representation;' *mujhe súlī chapháne le-ga-e* 'they brought me to put me on the stake;' *us ko buláne gayá* 'he went to call him.'

398. The genitive sign is rarely used in this sense; as, *mujhe baithne kí ishárat kí* 'he made a sign for me to sit down,' where *baithne kí* agrees with *ishárat*.

399. The use of the infinitive as an ablative and locative is equally common: thus, *main us ke milne se áram páti, wuh mere dekhne se khush hotá*, 'I obtained satisfaction by meeting him, he was gratified by seeing me;' *mere áne men barí qabáhat hai* 'in my coming there is great impropriety;' *in báton ke kahne men* 'in telling these matters.'

400. The infinitive may govern the case of the verb: thus, *mujh se kahne lagá* 'he began to say to me.' When it governs the accusative, the nominative form of the noun without *ko* is generally used; as, *parastish karne lage* 'they began to perform devotion;' *dílásá देने lagá* 'he began to give consolation.' But the inflected form of the pronoun may occur: thus, *us khabar láne ká qasd* 'the design of bringing that intelligence.'

401. Sometimes, however, the infinitive of a verb may govern the genitive case, when the verb itself generally takes the accusative: thus, *un makánon ke dekhne ko áyá* 'he has come to see those places;' *main un ke dekhne ká mushtáq hūn* 'I am desirous of seeing her.'

402. The infinitive is frequently joined adjectively to a noun, as the subject or predicate of a sentence, and must then agree with the noun in gender and number: thus, *mihmán ko taklíf dení khúb nahīn* 'giving trouble to a guest is not good;' *bahut báten banáin khush nahīn* 'putting too many words together is not pleasant;' *yih ruswá-í záhir karní khúb nahīn* 'disclosing this disgraceful affair would not be well;' *mahallát banáne shurú kí-e hai* 'the erecting of the palaces was commenced;' *dástán kahní shurú kí* 'the relating of the story was commenced;' *be sabab dánt kholne adab se báhar hai* 'to shew the teeth (grin) without a cause is inconsistent with good manners.'

403. The infinitive is frequently used to convey a sense of 'futility' or 'necessity,' like the future passive participles in Sanskrit,

or like the Latin participles in *dus* and *rus* : thus, *ek roz marná hai* 'one day we shall have to die;' *yún hondá thá* 'it was to happen thus;' *agar tum ko aisi ná-dáhná-i karní thí* 'if you intended to act with such coldness;' *agar tujhe mar jánā thá* 'if thou wast to die;' *jo kahná hai jáld kah* 'say quickly what thou hast to say;' *parnále kí ráh se nikalná hai* 'one can get out by way of the drain.'

404. It is very idiomatically used in the genitive case as a kind of future participle in *rus*; thus in the *Bág o Bahár* we have *main nahín mánnē ká* 'I will never believe.' And again, *ab main 'Ajam nahín jáne ká* 'now I do not intend going to Persia.'

405. When joined with *kogá* it is equivalent to a future passive participle expressive of 'obligation;' as, *tum ko áne kogá* 'you must come.'

406. The infinitive may have the sense of the imperative, but when used for the imperative it will be easy by supplying one or two words to preserve the infinitive sense: thus *yád karná* 'recollect' may be equivalent to ['take care to] recollect.' Similarly, *jab wuh bálig ho us ko takht hauále karná* 'when he is grown up [I command you to] make over the throne to him.'

407. The infinitive is frequently used in this manner after the conjunction *ki*: thus, *apne farzand ko nasíhat kí ki hamesha dānā-ōz ke sáth guzrān karná* 'he advised his son that [he ought] always [to] associate with the wise.' Especially when followed by a negative: *main ne tum se kahá thá kí mere mulk men na rahná* 'did I not tell you that you were not to stay in my dominions?' Or *ki* may be left out: thus, *main tumhen kahá hūn hargiz qasam na khānā* 'I say unto you, Swear not at all.'

408. The infinitive may have a passive sense after some words; as, *kahne ke lá-iq* 'fit to be told.'

USE AND APPLICATION OF THE TENSES.

Potential (or Aorist).

409. This tense is usually called the Aorist, but as it generally implies 'possibility,' 'liberty of action,' 'fitness,' 'necessity,' &c., as denoted by the English auxiliaries 'may,' 'might,' 'should,' 'would,' &c., the name Potential seems to suit best with its usual functions: thus, *jo ho so ho* 'let what may happen;' *jo marzī men áwe* 'whatever may come into your mind.'

410. As expressing 'may,' 'might,' 'should,' &c., it is generally used in construction with the conjunctions *ki*, *táki*, *jo*, 'that;' *agar*, *jo*, 'if,' &c. *Bihtar hai ki báqí zindagí apne kháliq ki yád mein káñún* 'it is better that I should pass the rest of my life in the recollection of my Creator;' *ummedwár hún ki qadambosí karún* 'I am in hopes that I may kiss (the king's) feet;' *tá ki log unkí ta'zím karen* 'that people may do them honour;' *agar bahut bhúkhá ho* 'if he be very hungry.'

411. *Ki* and *jo* with the potential is often translatable by the English 'to;' as, *qasd kiya ki us ráh se chalún* 'I wished to go by that road;' *nazar ki majál na thi jo us ke jamál par shakre* 'the sight had no power to rest upon her beauty.'

412. The potential is often used in praying or expressing a wish; *Khudá kare bádsháh ki marzi áwe jo rábará buláwe* 'may God grant it may please the king to summon (us) before him;' *Khudá sab ko is balá se mahfúz rakhe* 'may God preserve every one from this calamity.'

413. It often expresses 'obligation' or 'necessity;' as, *malíka gaul qarár karen ki apne kahne se na phiren* 'the princess must promise that she does not swerve from her word;' *ko-i mere pás na áwe* 'no one must come near me.'

In some of the above examples, however, the potential is hardly distinguishable from the imperative.

414. In its capacity of an aorist or indeterminate tense, the potential may express present, future, or even past time.

415. It is mostly used as a present in proverbial expressions; as, *ún! charhe kuttá káfc* 'though he be mounted on a camel, the dog bites him:' but it may also be so employed in narration; as, *Khudá jáne kya karega* 'God knows what he will do;' *na jánún* 'I do not know.'

416. It is often used for the future: thus, *jo tú merá rafiq ho to main Naishápúr ko chalún* 'if you will be my protector I will go to Naishápúr;' *áj tumhen bádsháh pás le chalún* 'to-day I will take you to the king.'

417. It is rarely used for a past tense: thus, *main daurá, dekhún to malíka ká chihra surkh ho gayá hai*, 'I ran and beheld that the face of the princess had become red.'

Future.

418. This tense expresses 'futurity' either definitely or indefinitely, and may sometimes have the sense of the potential (or aorist); as, *jab bhūkhā hūngā to na in ka chabā sakūngā*; *pas agar aur bhī do, mere kis kām ā-enge*. 'when I become hungry, even then I shall not be able to chew these; if then you should give me still more, of what use would they be to me?' *kal jama' ho-enge, main tujhe le-jā-ūngā*, 'to-morrow they will assemble, I will take you (there);' *jab tum kahlā bhejoge main ā-ūngā* 'when you send to call. I will come.'

419. A future tense is sometimes substituted for the present or potential by a kind of attraction; compare r. 424: thus, *jaisā doge waisā pā-oge* 'whatever you may give, that same you will obtain.'

Imperative.

420. The imperative is not distinguishable from the potential (or aorist) excepting in the second person singular: thus, *kare* 'let him do it,' 'may he do it;' *ko-ī mere pās na āve* 'let no one come near me.' *Zarra main bhī sunūn* 'let me just hear,' *karen na karen* 'let them perform it or not,' may be variously regarded as potential or imperative.

421. Nor is the second person singular of the imperative very commonly used, the second person plural or the respectful form being generally substituted for it, even in common conversation. Instances, however, occur, especially in prohibition.

422. *Mat* as well as *na* may be used in prohibition with the imperative, but never *nahīn*. Observe, however, that *mat* is only used with the imperative; never with any other tense.

423. The following are instances of the second person of the imperative singular and plural: *shukr Khudā kā kar* 'give thanks to God,' *dekho* 'look,' *kaho* 'tell,' *gih*

batá-o 'point this out;,' *yahán raho* 'stay here;,' *aisá kám mat kar* or *aisá kám na kar* 'do not do such a deed;,' *be-adabí na kar* 'do not act disrespectfully;,' *apní ján mat kho* 'do not throw away your life;,' *itne garm mat ho* 'be not so warm;,' *mujhe na satá-o* 'do not tease me.'

424. The sympathy between the imperative and potential tenses, and their mutual interchangeableness, is remarkably exemplified in the following example from the *Bág o Bahár*: *jo munásib ján so kar* 'whatever you may think proper, that do,' where a kind of attraction causes the substitution of *ján* for *jáne* in the first clause of the sentence. Similarly, *aisá kám kar ki shahzáde ko kisú fareb se márdál* 'act in such a manner as to slay the prince by some stratagem.'

425. This attraction of similar tenses is a very noticeable feature in Hindústání syntax, and is not confined to the potential and imperative: compare r. 419.

Respectful tenses.

426. The respectful form of the imperative is much used: thus, *mu'áf kíjiye* 'be pleased to pardon;,' *khábardár rahiye* 'be pleased to remain careful;,' *bálákháne par baithiye* 'be pleased to sit on the balcony;,' *mujhe kisí jagah gár díjo* 'be pleased to bury me somewhere.'

427. It is not unfrequently employed impersonally, and sometimes with a sense of obligation, as expressed in English by 'one should,' 'let us,' 'you may,' &c.: thus, *daryáft kíjiye* 'one should learn,' 'you may learn;,' *dekhiye* 'let us see;,' *rahiye* 'let us remain,' 'one should remain.' See also rr. 480, 489, 490.

428. In accordance with the sympathy between the imperative and potential tenses, noticed at r. 424, there can be no doubt that the respectful form of the imperative may be used for the potential (or aorist) or with a potential sense: thus, *agar is haqíqat se muttali kíjiye* 'if you would be pleased to inform me of these circumstances;,' *jís ko cháhíye pahcháń líje* 'whichever you may wish you may recognise.'

429. In corroboration of this view a form *iyen* occurs in the *Bāg o Bahār* for the 1st and 3d plural: thus, *yih karakat salātinon se badnūma hai ki hukm qatl kā farmāiyen aur tamām `umr ki k̄hidmat bhāl jāiyen* 'this conduct is unseemly in kings, that they should give the order for putting to death and should forget the service of a whole life.' Here *farmāiyen* and *bhāl jāiyen* are clearly softened or respectful forms of the potential.

430. The respectful future is not common. The sentences in which it occurs are generally interrogative: thus, *paidā kijiyeḡā us shakhs ko jo rū-e zamīn par fasād barpā kare* 'will you be pleased to create a person who may raise sedition on the face of the earth?'

Present indefinite.

431. This tense is called 'present,' but the term 'indefinite' is added to denote the varied and indeterminate character of its functions. It is not very often used with a present signification; and when so used, the substantive auxiliary, which forms the present definite, may generally be understood: thus, *ek kī saḡ dhaj se dūsrē kā ḡl ḡarū miltā nahīn* 'the fashion and form of one agrees not with the shape and figure of the other;' *us kā bāl bīkā nahīn kar saktā* 'it cannot disorder one of his hairs.'

432. It is commonly employed to denote 'habitual action,' but is generally so employed in narration with reference to past rather than present time: thus, *jab kutte ko dekhte ek girdā us ke āge phenk dete* 'whenever they saw the dog they used to fling down a loaf before it,' or 'they were in the habit of flinging down &c.;' *aksar bād-shāh un se chūhal karte* 'oftentimes the king was in the habit of making merry with them;' *wuh tājir darbār ke waqt hāzir rahitā* 'that merchant used to be present at the time of the court.'

433. In this sense it is often translatable by the English 'would:' *ko-ī patthar se mārta, lekin yih us jagah se na saraktā*, 'one would strike it with a stone, but it would not move from that place.'

434. It is often used as a kind of perfect or pluperfect conditional, when it may generally be translated by 'would have,' 'had,' 'did,' &c. : thus, *agar woh pání na láti to yih us ke bāsan phoṛdāltā* 'if she did not bring the water, then he would break her pots;' *kāsh ki teri 'iwaz main patthar jāntī* 'would that instead of thee I had brought forth a stone;' *kāsh ki yih shafaqat na karte* 'would that you had not shewn this kindness.'

435. It may even take the place of a past subjunctive after *ki* : thus, *munāsib thā ki tú detā* 'it was proper that you should give' or 'should have given.'

Present definite.

436. This tense is commonly used in the ordinary manner of a present; as, *samundar hazāron lahreṁ mārta hai* 'the ocean rolls thousands of billows;' *itnā jāntā hūṁ* 'this much I know;' *jo kuchh tú kahtā hai main yih sab samajhtā hūṁ* 'I understand all this that thou sayest.'

437. It may denote 'habitual or continuous action;' as, *rāt din yih mihr o māh phirte haiṁ* 'night and day this sun and moon keep revolving.'

438. It may have a future signification; as, *ab main ise aisd qaid kartā hūṁ* 'I will now imprison him in such a manner;' *main apnā aḥwāl kahtā hūṁ sar ba sar* 'I will tell my adventures from beginning to end.'

439. The present tense is often used for the past in narration, when the narrator is describing a scene which is supposed to be actually passing before his eyes at the time: thus, *wahān ke bāshindon ko dekhā, to sab kā libās siyāh hai aur hardam nāla hai*, 'I observed that the dress of all the inhabitants of that city was (is) black, and that lamentation took place (takes place) incessantly;' *us ne dekhā ki makān i 'ālīshān hai* 'he beheld that it was a magnificent abode.'

440. On the same principle the actual words or thoughts of a speaker are quoted in preference to the oblique form of speech usual in English; see r. 489.

Imperfect.

441. The use of this tense corresponds to that of the imperfect in English and other languages: thus, *harā*

narm narm bahtí thí 'a very soft breeze was blowing;' *us bág men sair kartá phirtá thá* 'I was walking and rambling about in that garden;' *hauz men farwáre chhuṭte the* 'in the reservoirs fountains were springing up.'

Perfect indefinite and perfect definite.

442. Examples of these tenses are given at rr. 378-390; and the peculiar construction required with active or transitive verbs is explained at rr. 375-378.

Pluperfect.

443. The pluperfect in Hindústání is employed where in English we use 'had:' thus, *main ne aisá jawáhir kabhú na dekhá thá* 'I had never seen such a jewel;' *jo kuchh zabt kiýá thá chhor diýá* 'whatever he had seized he gave up;' *jidhar se áyá thá udhar ko chalá* 'he went in the direction whence he had come.'

444. But it is also sometimes used where in English we are accustomed to employ the simple perfect; thus *áyá thá* in the last example might be rendered in English by 'he came:' but the pluperfect is in these cases significant of some other past event which has taken place subsequently. Similarly, in speaking of a person who came and afterwards went away again, we might say *ruk áyá thá*.

445. The auxiliary is occasionally omitted from the pluperfect in Hindústání, so that in form it may resemble the perfect indefinite: thus, *jab yih májará main ne suná* 'when I had heard of this incident.'

Uncommon tenses.

446. Of the six uncommon tenses given at r. 114, the *past future* occurs most frequently. The following examples will illustrate its use: *áp ne yih bait suní hogí* 'your majesty will have heard this couplet;' *kisí ne yih 'álam na dekhá hogá, na suná hogá*, 'no one could have seen such beauty, nor could have heard of it;' *sháyad bádsháh ne pasand kí hogí* 'perhaps she may have been approved by the king;' *ko-í shakhs na hogá jis par ek na ek wáridát i 'ajib na kú-í hogí* 'there will be no individual to whom

some wonderful event will not have happened;’ *jis waqt taiyádrí is kí hogí, kyá makán i dílchasp baná hogá*, ‘when it shall be repaired, what a charming place it will be made;’ *ek shakhs wahán baiṭhá hogá* ‘a person will be seated there.’

447. The following are examples of the present future: *wuh apne ji men kyá kahtá hogá* ‘what will he be saying in his mind?’ *is kí ámad bawarchí-kháne ke kharch ko kifáyat na karti hogí* ‘its revenue would not be yielding a sufficiency for the expenses of the kitchen.’

Passive voice.

448. The method of forming the passive voice with *já-ná* ‘to go’ is indicated at r. 102, and examples are there given.

Examples of the passive voice are not very common. One reason of this is, that the past participle in construction with the agent and the particle *ne*, as explained at r. 375, usually takes the place of the past tenses of the passive verb; see rr. 376, 378.

449. When, however, the agent is not expressly mentioned, the passive is generally employed: thus, *un kí qímat dí já-egí* ‘the price of them shall be paid;’ *wuh pahcháñi na já-e* ‘she may not be recognised;’ *us ke ahwál kí pursish kí já-egí* ‘an inquiry into his circumstances shall be made;’ *márá já-egá* ‘he shall be killed.’

a. In one passage in the *Bág o Bahár* the past participle is separated from the auxiliary: thus, *tuḡlir se lará nahín játá* ‘it is not fought with destiny,’ i. e. ‘one cannot fight with destiny.’

CAUSAL VERBS.

450. Causal verbs properly govern two accusatives, but the nominative is substituted for one accusative in Hindústání.

The following examples illustrate the syntax of these verbs: *bandon ko kutte ká jhúṭá khiláýá* ‘he caused the slaves to eat the dog’s leavings;’ *un ko náshṭá karwáýá* ‘he made them take breakfast;’ *bág ko ta’mír karwáýá* ‘I caused a garden to be built;’ *malíka ko kuchh khiláýá* ‘he caused the princess to eat something;’ *ek jám*

sharāb ká mere ta-īṅ piláyá 'he caused me to drink a cup of wine;' *wuh mere kḥáwind ko pandítkhāne mukhlasi dílwátá* 'he would have caused my husband to be released from prison.' See also r. 356.

COMPOUND VERBS.

Intensives.

451. These are explained at r. 147 A. The following are other examples:—

Mainṅ baiṭh gayá 'I sat down;' *chiráḡ bujhá de* 'extinguish the lamp;' *us ne piyála pí liyá* 'he drank off the cup;' *nind uchát ho ga-i* 'sleep was altogether broken;' *darwáza band kar de* 'shut the door close;' *jo kuchh kahlá bhejá* 'whatever he has sent to tell you;' *pilá diyá* 'he gave to drink;' *jawáhir ká dher lag rahá hai* 'a heap of jewels was collected;' *sári musibat bhál jáegá* 'you will forget all your misfortunes;' *rah gayá* 'he remained behind;' *chhíp gayá* 'he concealed himself.'

452. *Lag rahná* 'to continue fixed' (see r. 480), and *lag jáná* 'to be formed,' 'to be brought together,' are also instances of intensive verbs: thus, *ánkhen darwáze kí taraf lag rahí thin* 'my eyes continued fixed on the door;' *ambár lag gayá* 'a store was formed;' *bhir lag ga-i* 'a crowd was collected.'

453. The intensive compounds *ho-lená* and *lag-lená* are often associated with the adverbs *pichhe*, *sáth*, &c., to express 'following after,' 'going along with,' &c.: thus, *mainṅ us ke sáth ho liyá* 'I followed or went along with him;' *mainṅ pichhe lag liyá* 'I followed behind;' *mainṅ us ke hamráh ho liyá* 'I accompanied him.'

454. The compound *lagá-lená* is often used with the sense of 'clasping,' 'embracing,' &c.: thus, *use chhátí se lagá liyá* 'I clasped him to my breast;' *má ne beṭí ko chhátí se lagá liyá* 'the mother clasped the daughter to her breast;' *un ne mujhe gale se (or kaleje se) lagá liyá* 'he embraced me.'

455. Sometimes the usual order of the verbs in an intensive compound is reversed, the verb which contains the main idea being placed last: thus, *de rakhá* for *rakh diyá* 'he placed.' Similarly, *kar bújhá* and *kar jáná* 'he imagined.'

a. The following are examples of an intensive formed with a past participle (see r. 161): *ek jangal men ko-i lomrī pari phirtí thī* 'in a wood a certain fox was prowling about;' *kyún gharbár chhoṛkar akelá pará phirtá hai* 'why, leaving your family, are you wandering about alone?'

Potentials, completives, frequentatives, desideratives.

456. The syntax of these compound verbs is explained at rr. 148-167.

POTENTIALS.—Example: *maiṇ kar saktá hūṇ* 'I am able to do.' The inflected infinitive is rarely substituted for the root; as, *maiṇ karne nahīṇ saktá* 'I am not able to do.'

457. COMPLETIVES.—Other examples: *tum sun chuke ho* 'ye have heard;' *maiṇ us ká ahwál sun chuká hūṇ* 'I have heard his adventures.'

458. FREQUENTATIVES.—Other examples: *maiṇ ne royá kiýá aur ánsūṇ se muṇh dhoyá kiýá* 'I kept weeping and bathing my face with my tears;' *jáyá kartá hūṇ* 'I am in the habit of going;' *yih mahall meṇ rahá kare* 'let him continue in the female apartments;' *sair kiýá karo* 'continue to walk about.'

459. DESIDERATIVES.—Another example is, *agar mujhe yád rakhá cháhte ho* 'if you wish to keep me in remembrance.' With regard to *cháhiye*, see rr. 159, 480.

Inceptives, permissives, acquisitives, with the inflected infinitive.

460. INCEPTIVES.—Other examples: *farmáne lagá* 'he began to command;' *kámpne lagi* 'she began to tremble.'

461. PERMISSIVES.—Other examples: *ra'iyat ko kharáb hone na dijo* 'suffer not the people to be ruined;' *hone de* 'suffer it to be:' *haweli meṇ rahne do* 'let (him) remain in the house.'

462. ACQUISITIVES.—*Ásmán ki taraf nigáh na karne páwe* 'let him not have leave to look at the sky,' or 'let him not get an opportunity &c.'

NOMINAL VERBS.

463. A few nominal verbs formed with adjectives, like *paidá karná* 'to create,' 'to produce,' admit of no change of gender or number in the adjective: thus, *do beṭe paidá hū-e* 'two sons were born;' *us ke sáth dosti paidá kī* 'he formed a friendship with him;' *us ne kyá kyá sūraten paidá kīṇ* 'what (various) forms has he created!' Similarly, *chhoṭá karná* 'to diminish.'

a. But *khará honá* and a few others admit of change;

as, *ye sáton lar̥kí-án kharín thín* 'these seven girls were standing.'

464. The greater number of nominals are formed with *karná* (r. 116) and *honá* (r. 109). When *karná* is joined to the nouns *gasd* 'design' or *iráda* 'intention,' it has the sense of 'to set out for a place:' thus, *main ne iráda ghar ká kiya* 'I started home' or 'I purposed to go home;' *qasl Damishq ká karo* 'set out for Damascus.'

Peculiar and idiomatic uses of certain other nominal verbs.

465. *KHÁNÁ*, v. a. 'to eat.'—This verb is very idiomatically used with nouns, with the sense of 'to feel,' 'to suffer,' 'to experience:' thus, *main ne már piť khá-i* 'I suffered a beating;' *us ne rahm na kháyá* 'he felt no compassion;' *main ne us kí hálat par tars kháyá* 'I took pity on him;' *pechtáb khákar* 'having felt indignation;' *gote par gote khátá thá* 'I was suffering immersion on immersion;' *ghin kháná* 'to feel disgust.'

466. It is also employed in other senses: thus *hawá kháná* 'to eat the air' is a common idiom for 'to take the air or an airing;' *qasam kháná* 'to eat an oath' for 'to take an oath,' 'to swear;' *chugli kháná* 'to calumniate,' 'to backbite,' &c.

467. *UTHÁNÁ*, v. a. 'to raise,' 'to take up,' 'to bear up.'—This verb is used, like *kháná*, in the sense of 'to bear,' 'to suffer,' or even 'to enjoy:' thus, *us ne barí mihnat u'há-i* 'he has undergone great labour;' *sadme u'phátá hú-á* 'suffering blows;' *main ne hazz u'háyá* 'I enjoyed pleasure.'

468. *KHENCHNÁ* or *KHAINCHNÁ*, v. a. 'to draw.'—This verb may also be employed, like *kháná* and *u'háná*, with the sense of 'to suffer,' &c.: thus, *us ne bahut sakhtí-án khenchín* 'he endured great hardships;' *main ne do ttn fáqe khenche* 'I endured two or three fasts.'

469. *ÁNÁ*, v. n. 'to come.'—This verb, joined to substantives, is constantly employed in place of other verbs: thus *us ko yaqín áyá* 'to him certainty came' is a common idiom for 'he felt certain.' Similarly, *ji men gairat á-i* 'a feeling of honourable rivalry arose in my mind;' *kuchh us ko sabr áyá* 'she became a little patient;' *mujh ko tujh par afsos átá hai* 'I feel compassion for you;' *un ko yád áyá* 'they remembered;' *jo kuchh mere dil men khyál áyá thá, us ne waisá hi kiya*, 'he did exactly as I had imagined in my heart:' compare r. 353.

470. So also, *kám áná* 'to come into use' for 'to be of use;' as, *aqar merá mál sarkár ke kám áwe* 'if my property can be of any use to the government;' *mere kis kám á-enge* 'of what use will they be to me?'

471. *Nazar áná* 'to come into sight' for 'to appear;' *makán nazar áyá* or *dekhne men áyá* 'a dwelling appeared.'

472. *Pesh áná* 'to come before' for 'to happen;' *kyá tujh ko aisi mushkil pesh á-i* 'what such-like trouble has happened to you?'

473. *Pasand áná* 'to come into approbation' for 'to please;' *terí himáqat mujh ko pasand na á-i* 'your folly did not please me;' *mere ta-in yih báten pasand nahin átin* 'these words do not please me.'

474. *Ban áná* 'to succeed;' *aisi sūrat ban nahin áti* 'such a plan would not succeed.'

475. *MILNÁ*, v. n. 'to be mixed,' 'to blend,' 'to meet,' 'to accrue.'—This verb is often used where in English we employ 'to meet with,' 'to obtain,' 'to find;' but its neuter character is always preserved: thus, *haqq haqqdār ko milegá* 'rights to the heir will accrue' for 'the heir will obtain his rights.' Similarly, *bart árwá aur murád mujh ko mili* 'I have gained my great wish and desire;' *játe játe ek daryá ráh men milá* 'as we proceeded we came to a river;' *tum ko neki ke 'iwaz neki milegi* 'you will receive good in return for the good you have done.'

476. It is only once used in the *Bāg o Bahār* in construction with the ablative case: thus, *jab tú un se milegá* 'when you shall meet with;' but *milná* in the sense of 'to meet' is very common.

477. *LAGNÁ*, v. n. 'to be applied,' 'to be attached,' 'to touch,' 'to stick close,' 'to come in contact,' 'to reach,' 'to suit,' 'to appear.'—This verb has many and various uses, which may generally, however, be traced to some one of the above senses: thus, *háth lagná* 'to come to hand;' *ye patthar kahán háth lage* 'how did these stones come to hand;' *áthwen dín kindāre já lage* 'on the eighth day we reached the shore;' *peṭ men ág lagi* 'the fire kindled in my stomach;' *dunyá ki hawá us ko na lagti* 'the air of heaven does not reach him;' *sachhí bát karwí lagti hai* 'true words appear bitter;' *na kisú ki sūrat achchhi lage* 'no form appeared pleasing;' *burá lagta* 'it appears unpleasant;' *hamári mihnat nek lagi* 'our labour has had a good effect;' *chhūrti lagte hi* 'immediately on the knife entering;' *maut hayát sab ko lagi parí hai* 'life and death are fixed (or fated) to all.'

478. The active verb *lagáná* 'to apply' is often used in the sense of 'striking' or 'inflicting a blow:' thus, *bhā-i ne talwār shāne par*

lagá-i 'my brother struck me a blow with a sword on my shoulder;' *main ne talvār khainchkar aist gardan men lagá-i* 'having drawn my sword, I struck him such a blow on the neck.'

a. Observe—*Lagná* is used with the infinitive to form inceptives; see r. 163. See also rr. 452, 453.

479. *CHÁHNA*, v. a. 'to wish.'—This verb forms desideratives when joined to past participles, as explained at r. 157. The construction may sometimes be varied; as, *cháhá ki chálún* 'I wished or was about to go;' *mujhe apne sáth lejárne ko cháhá* 'he wished to take me with him;' *cháhtá thá ki hamla kare* 'he was about to attack me;' *jalládon ne cháhá ki báhar le jáwen* 'the executioners were about to take him out.'

480. The respectful tense *cháhiye* is used with past participles (thus, *kyá kiyá cháhiye* 'what ought to be done?' *haqiqat jáná cháhiye* 'one ought to know the truth'), to express 'obligation,' 'fitness,' as explained at r. 159. The construction may, however, be varied, as follows: *faqír ko cháhiye ki ek roz ki fikr kare* 'a faqir ought only to think of the wants of to-day;' *cháhiye sabr kare* 'one ought to be patient;' *mard ko cháhiye jo kahe so kare* 'a man ought to perform what he says;' *faqír ká amal un par cháhiye* 'a faqir ought to act upon them.'

481. *RAHNA*, v. n. 'to remain,' 'to continue.'—This verb is used with present participles to form continuatives: thus, *istigfár kartí rahí* 'she continued asking for pardon;' see r. 152. It is also used with roots: thus, *gá rahi* 'she continued singing;' *kyá súrat ban rahi hai* 'into what a state has it fallen, and there remained;' see also rr. 451, 452.

482. The compound verb *játá rahná* is commonly used with the sense 'to be lost,' 'to go away,' 'to pass away,' 'to die:' thus, *játí rahá* 'he is gone,' 'he is dead;' see also example at r. 223.

483. *RAKHNÁ*, v. a. 'to place,' 'to keep,' 'to hold,' 'to have,' 'to possess.'—The following are a few examples of the uses of this verb: *farzand nahín rakhtá* 'he has no offspring;' *mujhe mu'áf rakh* 'excuse me' (i. e. 'hold me excused'); *kuchh qadr nahín rakhtá* 'it possesses no value.'

484. The nominal verb *nám rakhná* is used like the English verb 'to call names:' thus, *shahrwále ko nám rakhtá hai* 'he calls the citizen names;' *un ne nám sag-parast rakhtá hai* 'they call (me) a dog-worshipper.'

485. *MÁRNA*, v. a. 'to strike.'—This verb has various uses to form nominals: thus, *áh márná* 'to heave a sigh;' *dam márná* 'to

‘to utter a word;’ *chhān mārṇā* ‘to search;’ *gīrē mārṇā* ‘to put in pledge;’ *gota mārṇā* ‘to dive.’

486. When joined with a word denoting ‘a weapon’ of any kind, it signifies ‘to strike a blow with that weapon:’ thus *talwār mārṇā* ‘to strike a sword’ means ‘to strike a blow with a sword;’ *ek talwār aīsī mārī* ‘he struck such a (blow with his) sword;’ *qamchī-āṇ mārṭā hai* ‘he strikes whips’ for ‘he strikes blows with a whip.’ Similarly, *mujhe ek lūt mārī* ‘he kicked me;’ *us ne ek hāth mārā* ‘he struck such a blow with his fist;’ *aīsā tamāncha mārā* ‘he hit me such a slap.’

487. *FARMĀNĀ*, v. a. ‘to command.’—This verb is often substituted for *karnā* in forming nominals, when great respect is intended: thus *nosh i jān farmānā* ‘to make the draught of life,’ for ‘to eat and drink,’ applied to kings; *maḥad farmā-īye* ‘be pleased to grant assistance’ or ‘to assist;’ *irshād farmā-īye* ‘be pleased to proceed,’ i. e. ‘speak on;’ *javāb farmāyā* ‘he gave answer;’ *buzurgī ko kām farmāyā* ‘he acted with magnanimity;’ *insāf farmāyā* ‘he acted with justice;’ *gaur farmāīye* ‘be pleased to reflect.’

488. *BANNĀ*, v. n. ‘to be made,’ ‘to become.’—This verb has idiomatic uses: thus, *gend ki sūrat bankar* ‘having taken the form of a ball;’ *malika jallād bankar* ‘the princess having assumed the character of an executioner,’ &c. The intensive *ban-jānā* may be noticed here; *āg kā bagālā ban ga-i* ‘she became a whirlwind of fire.’

*Preference of the direct or dramatic to the indirect form
of speech.*

489. This preference, which is more or less displayed in all Oriental languages, is a remarkable feature of Hindūstānī; thus, *ānkhen darwāze kī taraf lag rahī thīn ki dekhiye kyā zāhir hotā hai* ‘my eyes were fixed on the door to see what would be revealed:’ where observe that *ki* (like *iti* in Sanskrit) has the force of ‘saying to myself,’ and the words which follow are the very words supposed to be passing in the speaker’s mind; thus, ‘my eyes were fixed on the door, saying to myself, Let me see what is about to be revealed.’

490. Similarly *ki* often involves the sense of ‘saying:’ thus, *do*

ādmi báham hokar nikle ki kisi dūr des men já rahiye 'two men. having met together, issued out, saying, Let us go and reside in some distant country;'; *agar yih qasd hai ki shahr men já-ún* 'if your design is to enter the city' (lit. 'if you have formed this design. saying, I will enter the city'); *main ne jallád ko hukm kiya ki unka sir kát dāl* 'I ordered the executioner to cut off their heads' (lit. 'I ordered the executioner, saying, Cut off their heads'); *fikr men gayá ki kis sūrat se un la'lon ko le já-ún* 'he deliberated how he should convey those rubies' (lit. 'saying, How shall I convey &c.?').

491. Sometimes *ki* is omitted; as, *to main ne dekhá na wuh majlis hai* 'then I saw that that assembly was no longer there' (lit. 'then I saw that assembly is no longer there').

PARTICIPLES.

Conjunctive participle.

492. By means of these participles sentences may be joined together without the aid of a copulative conjunction. They are generally used for a perfect or pluperfect tense, as united with a copulative particle, and are usually translatable by the English 'having,' 'when,' 'after:' thus, *darwáze par á laundī se pukár-kar kahá* 'having come to the door, and having called out to the maidservant, he said;' which in English would be rendered, 'when he had come to the door, and had called out, &c.' Again, *sháh ne yih bát pasand-kar in'am de us ko rukhsat kiya* 'the king having approved this word, having given a reward. dismissed him.'

493. A conjunctive participle is often joined to the tenses of verbs, so as to present the appearance of an intensive compound: thus, *á niklá* 'having come, he issued;' *le dya* 'having taken, he came:' see also examples at r. 490.

494. Observe, that a form *ákar* is sometimes used for *ákar*. 'having come,' from the verb *á-ná* 'to come.'

Present and past participles.

495. The present and past participles being often used as past tenses, it is usual to add to them the auxiliary *hú-á*

(changeable to *hū-e* and *hū-ī*)*, when they are employed with their real participial functions; that is to say, when they connect a clause adjectively with the main proposition: thus, *yih kahtī hū-ī chālī ga-ī* 'saying this she went away;' *wuh du'á detā hū-á chālā gayā* 'he went away uttering blessings;' *wuh baiṭhā hū-á bāteṅ karnē lagā* 'he being seated began to converse.'

496. Sometimes, however, *hū-á* is omitted: thus, *do ādmī purāne kapre pahne* 'two men dressed in old clothes;' *unko dekhā bhāṭā aur sair kartā hū-á āge chālā* 'I advanced, gazing at them and walking round.'

497. Sometimes the participles are used in their masculine inflected form (*hū-e* being added or omitted), even in connexion with a nominative case, some postposition, such as *men*, being understood: thus, *wuh rassī hāth men pakre hū-e ātā thā* 'he having taken a rope in his hand was coming along.'

498. They may be even so used in connexion with a feminine noun: thus, *dā-ī sāth lī-e mere makān men ā-ī* 'having taken the nurse with her, she came to my apartment;' *gāte ātī hai* 'she comes singing.'

499. In the above cases the past participle seems to be employed in the manner of an adverbial conjunctive participle, usually expressed in English by 'having,' or by the particles 'as,' 'whilst,' 'when,' &c.: thus, *malika maile kapre pahne bāhar nikli* 'the princess, having put on soiled clothes, came out;' *chaltā hū-á* 'whilst he was going along;' *khātā hū-á* 'whilst he was eating.'

500. Participles may govern the case of the verb to which they belong: thus, *us ko dekhā* 'looking at him.'

501. When a present or past participle is in construction with an accusative case, it may either remain uninflected—thus, *ḍeḥ ko mā-ā dekhkar* 'having seen (his) son dead;' *use rotā dekhkar* 'having seen him weeping'—

502. Or it may in some instances be inflected, as in the following example from the *Bāg o Buhār*: *use hathyār bāndhe aur mahall*

* Something in the same way in Sanskrit *sat* is added to the past participle.

men̄ dte dekhkar 'having seen him fully armed and entering the palace.'

503. The past participle of a neuter or simply active verb may sometimes be joined to the past participle of a causal in a very idiomatic manner: thus, *tū ne mujhe bai'he bi'hā-e badnām kiya* 'thou hast brought disgrace on me sitting-still' or 'forced to sit still and therefore giving-no-cause-for-it.' This periphrasis expresses the full meaning of *bai'he bi'hā-e*. Other examples are given at r. 169.

504. Two past participles from the same verb may be joined together, the last taking the feminine form to denote 'reciprocal action'; see the examples at r. 169. In these cases, however, it is probable that the past participle is really employed as a noun. It is certain that both substantives and adjectives are compounded in a similar manner: thus, *laṭhā-laṭhī* 'mutual cudgelling'; *chhipā-chhipī* 'secretly.' In the last example and in some others no idea of reciprocity seems to be involved.

505. Both the present and past participles are often employed as verbal nouns. They are generally so employed in their inflected form, some postpositions, like *men̄*, *par* (the signs of the locative case), being understood. Their use then corresponds to the locative absolute in Sanskrit: thus, *paḥar rāt ga-e* 'on a watch of the night being past'; *subh hote* 'on its becoming morning.'

a. As nouns, however, they may be used with any of the postpositions: thus, *mujhe sote se jagāyā* 'he awoke me out of (my) sleep.'

Adverbial participle.

506. What is called the adverbial participle is in fact nothing more than the inflected form of the present participle used as a verbal noun, according to r. 505, the emphatic *hī* (r. 171) being added. It is a kind of locative absolute (*par* or *men̄* being understood), and in all cases where it is used the locative absolute would probably be employed in Sanskrit. Thus *subh hote* 'on its becoming morning' might be converted into an adverbial participle by adding *hī*: thus, *subh hote hī* 'immediately on its becoming morning.'

507. In accordance with its character of a locative absolute the adverbial participle may often be equivalent to 'whilst in the act of:' thus, *játe hí* 'whilst in the act of going.'

508. In its character of a present participle it may sometimes govern an accusative, and in its character of a verbal noun, a genitive case: thus, *use dekhte hí* 'immediately on seeing him;' *is gisse ke sunte hí* 'immediately on hearing this story.'

Repetition of participles to imply continuity.

509. The following examples will illustrate this: *jít jít* 'continually winning;' *játe játe darwáze par gayá* 'continually proceeding onward I reached the gate;' *pará pará* 'continuing to lie down.'

Noun of agency.

510. The noun of agency may occasionally be used as a substitute for a future participle: thus, *áne-wálá* 'about to come;' *hone-wálá* 'about to be.'

COMPOUND NOUNS.

511. Two words are often associated together in Hindústání without a copulative conjunction, something after the manner of a Dwandwa compound in Sanskrit: thus, *chhoṭe bare* 'small and great;' *bhúkhe pyáse* 'hungry and thirsty' (plural); *bhalá burá* 'good and bad;' *koná kuthrá* 'hole and corner;' *pír murshid* 'saint and spiritual guide.'

512. Sometimes an adjective is compounded with a substantive, after the manner of a Sanskrit Karma-dháraya: thus, *pír-zan* 'an old woman.' Again, words are sometimes compounded together, one of which if uncompounded would be in a case different from or dependent on the other. These may be compared to Sanskrit Tat-purusha compounds: thus, *jahán-panáh* 'protection of the world' (i. e. 'world-protector,' a title of kings); *gá-o-sawár* 'riding on a bull;' *mutṭhí khák* 'a handful of dust;' *khush-uslúb* 'well-formed;' *pur-khatar* 'full of danger;' *pur-malál* 'full of sorrow;' *pur-imárat* 'full of buildings;' *pur-takalluf* 'finely worked;' *jald-rau* or *jald-qadam* 'going quickly,' 'fleet of foot;' *pesh-rau* 'going before.' Some of these last are analogous to the Sanskrit Bahu-vrīhi.

SYNTAX OF ADVERBS, PREPOSITIONS, CONJUNCTIONS, &C.

513. The adverbial prepositions *wáste* and *liye*, both meaning 'on account of,' 'by reason of,' are of very common occurrence. They generally govern the genitive with *ke*, and may often be used where in English we employ the infinitive: thus, *terí tashaff'í ke liye* 'to encourage you' (lit. 'for the sake of encouraging'); *lakrī-ān torne ke wáste pahunchá* 'he came to cut wood'; *mere qiblagáh ne tarbiyat karne ke wáste ustád muqarrar kí-e the* 'my father appointed teachers to instruct (me).' Compare r. 395.

514. When associated with the pronouns, *ke* is usually omitted: thus, *jis wáste* 'for the sake of which;' see r. 174.

515. *Máre* 'through,' 'in consequence of,' governing a genitive, is much used in books to express 'the manner,' as denoted in English by the termination 'ly.' thus, *máre ishtiyáq ke* 'affectionately,' 'through affection;' *máre dár ke* 'through fear;' *máre khushí ke* 'joyfully.'

516. *Jab tak* or *jab talak* (r. 172), in the sense of 'until,' may be followed by the potential (or aorist), and generally (but not necessarily) by the negative *na*: thus, *jab talak jawán na ho* or *jab tak jawán ho* 'until he becomes a young man;' *jab tak main tujhe khabar na dún* 'until I bring thee word.'

517. *Jab* 'when,' 'whenever,' may also govern the potential (or aorist): thus, *jab pakr'á já-e* 'whenever he was taken.' In the sense of 'when' it is generally followed by a past tense; as, *jab merí bári há-i* 'when my turn came;' *jab darwáze par gayá* 'when I arrived at the gate.'

518. *Jab talak* and *tab talak* are used as relative and correlative: thus, *jab talak sáns hai tab talak ás hai* 'as long as there is breath, so long there is hope.'

519. *Jab* rarely stands for *tab*; as, *jab se* 'since when' for 'since then.'

520. Some of the adverbs at r. 175 may occasionally stand alone, some noun or pronoun in the genitive case being understood: thus, *jab pás gayá* 'when I went near (him)'; *jab pás pahunchá* 'when I arrived near'; *gird shahrpanáh* 'round (it) was a rampart.'

521. *Bagair* 'without' is often joined with the inflected past or conjunctive past participle: thus, *bagair jáne pahcháne* 'without knowing or observing;' *bagair kahe sune* 'without speaking or hearing;' *bagair mánge* 'without asking for;' *bagair púkhhe* 'without being asked;' *bagair máre mar gayá* 'I died without being killed;' *bagair dekhe* 'without seeing or being seen;' *bagair dekhe bhále* 'without seeing.'

522. *Be* 'without' and *bin* 'without' are occasionally used in the same way: thus, *be jáne* 'without knowing;' *be li-e* 'without taking;' *bin jáne* 'without knowing;' *bin máre* 'without being struck.'

523. Both *bagair*, *be*, and *bin* may govern a noun or pronoun without a postposition: thus, *bagair murabbí* 'without a guardian;' *us bagair* 'without him;' *meri be suláh* 'without my advice;' *us bin* 'without him.'

524. *Mat*, *na*, *nahín*; the use of these negatives is explained at r. 174 note. The following are other examples: *yih bátchít mat kar* 'do not talk so;' *us ke darpai mat ho* 'don't seek after her;' *der mat kar* 'do not delay;' *kisí bát men daḡhl na kariyo* 'do not interfere in any matter;' *apne dil men andesha na kar* 'do not have an anxious thought in your breast;' *mujhe na satá-o* 'don't trouble me;' *mujh ko táb na rahí* 'no power remained to me;' *aur to kuchh ho nahín saktá* 'nothing more can be done.'

525. When *nahín* occurs at the end of a sentence, the sense of the substantive verb 'to be' is often involved in it; as, *kaurí bhar khatra nahín* 'there (is) not the slightest particle of danger.'

526. When *to* follows *nahín*, the two together mean 'if not,' 'otherwise,' 'else;' thus, *jald á, nahín to mujhe pahunchá ján*, 'come quickly, or else understand me as come (to you).'

527. The interrogative *kahán* 'where?' may be very idiomatically used (like *kva* in Sanskrit) to express 'great unsuitableness' or 'incompatibility,' as in the following from the *Bág o Bahár*: *tú kahán aur yih bát kuhán* 'where art thou, and where this speech?' i. e. 'these words are quite unsuitable to your present condition.'

528. The relative *jo* 'who' may be used as a conjunction with the sense of 'that:' thus, *jo merī khātirjam'a ho* 'that I may be at peace;' *kyā zarūr hai jo main ziyāda mujawiz hūn* 'what necessity is there that I should be more urgent?'

529. *Jo* or *jau* may also have the sense of 'if,' 'when,' 'since:' thus, *jo tū merā rafīq ho to main chālūn* 'if you will be my protector I will go;' *us ko jo kholā to ek kitāb dekhī* 'when I opened it I saw a book;' *Khudā jo mihrbān hū-ā* 'since God was kind;' *hawā jo muwāfiq pā-ī* 'since (we) found the wind favourable.'

530. The conjunction *ki* 'that' generally governs the potential (or aorist); see r. 410. It may sometimes be omitted: thus, *khūb hū-ā tum ā-e* 'it is well (that) you have come;' *chāhā dekhe* 'he wished (that) he might see.'

a. This conjunction may rarely have the force of 'or.'

531. *Agar* 'if' may be followed by the potential (or aorist), but it may also govern a present and not unfrequently (to give certainty to an hypothesis) a *past* tense: thus, *agar hukm karo* 'if you give the order;' *agar rahne ko jagah do to baṛī bāt hai* 'if you would give me a place to live in, it would be a great thing;' *agar kisī aur ne yih harakat kī hotī* 'if this deed had been done by any one else;' *agar yih jāntā to us kām se bāz ātā* 'if I had known this I would have refrained from that action;' *agar yih bāt apne dīl se kahtā hai* 'if you are speaking these words from your heart;' *agar mar ga-ī* 'if she dies' (lit. 'if she has died'); *agar phir kabhī mujh se kuchh bāt kī yā mujhe jagāyā* 'if ever again (you) address me or wake me up;' *agar tadbīr rāst ā-ī* 'if the plan succeed.'

a. Observe, that *agar* is often followed by *to* in the concluding clause of a sentence.

532. *Agar* is often omitted: thus, *harām-zāda ho to kaurī na lūn* '(if) I am a rascal, I will not take a kaurī;' *Khudā nikālē to niklēn* '(if) God take us out, then we may get out;' *chāho lejā-o* '(if) you wish, take them away.'

533. *Agarchi* 'although,' like *agar*, may be followed by a past tense as well as by the potential (or aorist): thus, *agarchi bādsháh ne man'a kiya hai* 'although the king has forbidden;' *agarchi bhá-i-on ne badkhulqi ki* 'although (my) brothers had acted unkindly.'

534. The conjunction *yá* is generally equivalent to 'or;' as, *meri khatá mu'áf karega yá nahín* 'will he pardon my fault or not?' In the *Bág o Bahár* it is once very idiomatically repeated, to express 'at one time,' 'at another time;' *yá wuh raunaq thi yá sunán ho gayá* 'just before there was this display, and then all was still.'

535. *Áyí* is occasionally employed as an interrogative conjunction, but only one instance occurs in the *Bág o Bahár*: thus, *áyá ye koun hainge* 'who ever can these be?'

SELECTIONS IN HINDÚSTÁNÍ,

ADAPTED FOR

EXERCISE IN TRANSLATION,

WITH A

COMPLETE VOCABULARY.

SELECTIONS IN HINDŪSTĀNĪ.

Short sentences to be translated.

Ko-í hai? Hāñ sáhīb. Chup raho. Chá baná-o. Jaldí chalo. Dahne phiro. Wahāñ já-o. Gārī taiyār karo. Házirī taiyār hai. Darwáza band karo. Zarra áhiste chalo. Tumhárá nám kyá? Pálkī jaldí mangá-o. Mujhe mu'áf rakh. Tum kyá cháhte ho? Tum kahāñ rahte ho? Jald náw yahāñ lá-o. Wuh kis ká ghorá hai? Yih kis ká ghar hai? Wahāñ kaun rahtá hai? Sáf chhūrī káñfá do. Bas, ab tum já-o. Ham ko barī fajr jagá-o. Topí aur kurtí ko jháro. Us ádmí ko tum jánte? Tumhárá sáhīb ghar men hai? Kis ne yih bát tum se kahí? Jútí ko achchhí tarah sáf karo. Hamárá salám apne sáhīb se kaho. Wahāñ kuchh kháne pine kí chíz miltí hai? Tum ko kuchh ma'lúm hai kí kahāñ gayá? Jab subh khúib roshan hú-í, langar uṭháyá, aur rawána húa.

Jaisá ham ne kiyá, waisá páyá. Mard ko cháhíye jo kahe so kare. Dúbtē ko tinke ká ásrá bahut hai. Be-mahall hanṣne se roná bihtar hai. Bewafá ádmí haiwán-í báwafá se badhtar hai. Khudá kí dargáh se máyús mat ho. Apní kitáb se khabardár rahiyo. Dawá se du'á men bará asar hai. Wazír bádsáhon kí 'aql hote haiñ. Dushmaní rakhní jawán-mardí se ba'id hai. Sachchí bát karwí lagti hai. Jo kahná hai, jald kah. Ko-í ap se kúe men nahín girtá. Khudá sab ko is balá se mahfúz rakhe. Kisí se yih bhed záhír na kíjiyo.

Mánus ek din janam pátá hai, aur ek roz nás letá hai.

Cháhiye insán balá-e nághání men sabr kare, aur um-medhóar fazl-i iláhi ká rahé.

Wuh sab bahinon se chhoṭí thí, par 'aql men sab se baṛí thí.

Jhūṭh bolná aisá hī gunáh hai, ki ko-í gunáh us ko nahín pahunchtá.

Sári dunyá záhid ke nazdik kuchh qadr nahín rakhtí.

Hamen dunyá ke bádsáh se kyá kám hai.

Agar tum nahín rahte, to main hī tumháre sáth chaltá hūn.

Main tujh ko apní ján ke barábar jántá hūn.

Ab watan ko játá hūn; tujh se rukhsat hone áyá hūn.

Tumhen kuchh khabar hai, ki támbá yahan ke bázár men kis bháo biktá hai?

Tumhárá watan kahan hai, aur yahan se ketí dúr hogá?

Kaho, sáhib, ap kī dánist men Hindí zabán kī Fársí, kaun ziyáda mushkil hai?

But kyá chíz hai, ki koí us kī pújá kare. Ek patthar ko sang-taráshon ne garhkar sūrat baná-i, aur dām ahmaṇon ke wáste bichháyá. Jin ko Shaitán ne wargalíná hai we masná' ko sání' jánte haiñ. Jise apne háthon se banáte haiñ, us ke óge sir jhukáte haiñ.

Story of the man and his friend.

Ek baṛe ádmí ne apne kisé dost se kahá, ki Jitne námon men bán átá hai, misli filbán, sárbán, wagaira le, sab bad-zít haiñ. Us ne kahá, Hāñ mihrbán! sach kalte ho.

Story of the man and the Qází.

Ek shakhs bhúkhá Qází ke yahan gayá; kalme lagá, Main bhúkhá hūn, kuchh mujhe do; to main khá-ūñ. Qází ne kahá ki yih Qází ká ghar hai, qasam khá aur chalá já.

Story to shew that the friendship of the base is
not to be trusted.

Ek kamíne aur ek bhale ádmí se iflús men dostí hūí.

Kamīna danulatmand hote hī najīb-zāde se ankhen lagā churāne; tab wuh khafū hokar bolā, yih sach hai ki “ Kamīne kī dostī jaisī bālū kī bhūt.”

Story to shew that we live in a world of perpetual change.

Ek murīd apne pīr kī khidmat men ākar kahne lagā, ki Pīr murshīd ! āj fulāne bādshāh ne dunyā se rihlat kī, aur us kī jagah fulāna shakhs bādshāh hūā. Yih khabar sunte hī, pīr haṡsā, aur kahne lagā, Bābā ! dīd dunyā kā dam badam kīje, kis kī shādī o kis kā gam kīje?

Story of Akbar and Bīrbal.

Akbar ne Bīrbal se pūchhā, ki Larā-ī ke waqt kyā kām atā hai ? Bīrbal ne 'arz kī, ki Jahān panāh ! ausān. Bādshāh ne kahā, Hathyār aur zor kyūn nahīn kahtā ? Bīrbal ne kahā, Jahān panāh ! agar ausān khatā hojāwe, to hathyār aur zor kis kām āweñ ?

Story of the shopkeeper's son and the soldiers.

Ek baniye kā beṡā, ajnabī sipāhī-on men baiṡhkar, shikoh kartā thā, ki Main aīsā tīr lagātā hūn ki tarāzū hojātā hai. Ek shakhs us ke jān pahchānon men se wahān ā niklā; us kī yih bāt sunkar kahne lagā, ki terī wuhī naql hai, “ Bāp na mārī pidṡī, beṡā tīrandāz.”

Story of the king and the fly.

Ek roz, Hārūn Rashīd Bādshāh ke muṡh par makkhī ānkar baiṡhī; wuh diqq hū-ā, aur apne ek musāhib se pūchhā, ki Kḡilqat makkhī kī Haqq ta'ālā ne kis wāste banāī ? Us ne kahā, Jahān panāh ! mutakabbiron kī nakḡhoat ke toṡne ko. Bādshāh sunkar chup ho rahā.

Story of the philosopher and the child.

Ek hakīm ne apne larke ko nasīhat kī, aur ba'd us ke, larke se pūchhā, ki Main ne jo jo kahā, wuh sab tū samjhā ?

Bolá, Kyá? Us ne kahá, ki tú ab tak kahán thá, jo tú ne merí bát na suní? Yih kahne lagá, ki main is fikr men thá, ki mekh jo gárte hain, us ki miṭṭi karun lejátá hai.

Story of the Faqír and the rich man.

Ek Faqír ne ek darulatmand se suwál kiyá; us ne ek rūpayá diyá. Jab wuh leke chalá, tab use buláke rūpayá chhín liyá. Faqír kahne lagá, Bábá! yih kyá? tú ne ap hí diyá, ap hí chhín liyá. Us ne kahá Sá-in! yih masal nahin suná hai, “Dátá ke tīn gun, de, dhāwe, deke chhín le?”

Description of the eagle.

’Uqáb bahut barī chiriyá hai. Wuh bahut únchā urne saktá; aur us kí ánkhen aísí hain, ki sūraj kí roshnī bhī sahtín. Apnā ghonslá únche pahār yá daraḥt par jis par ko-í mushkil se chaphe, banátá, aur haran aur bher bakrī aur machhlī shikár karke, khátá. Ba’ze waqt us ne bábá jagon ko bhī pakrá, aur noch nochke kháyá.

Story of the child, the dog, and the snake.

Ko-í ’aurat apne bachche ko sulákar kisé kám ko chalí. aur apnā kuttá us kí rakhwáli ko chhor ga-í. Us ke jáne ke ba’d ek bará sūmp us bachche ke bistar par chaphe lagá. Kutte ne us ko dekhkar fauran sūmp par hamla kiyá aur us ko mār dālí; aur bachche ke pás, jab tak ki us kí mī jorī na á-í, baithá rahá.

Story of the man and the traveller.

Ek shakhs ko ek chiz darkár thí; us ne ráste men ek ráhí se kahá. Wuh bolá, ki wuh chiz mere ghar hai; agar us kí gímat faisal ho, to main dikhá-ún. Us ne kahá ki Main use dekhún, to us ká mol thahrá-ún. Wuh kahne lagá, ki Pahle mui ho le, to main dikhá-ún. Tab wuh bolá, ki yih wuhí naql hai, “Ghar ghorá, nahkhás mol.”

Story of the bard and the blacksmith.

Ek bhāt ek luhār ko gālī-ān detā thā: us ne us ko khūb sā mārā. Wuh kotwāl ke yahān nālīshī hū-ā: us ne pūchhā, ki tujhe kis wāste mārā hai? Bolā wuh, main ne gālī dī thī. Tab kotwāl ne kahā, ki Chal yahān se aur jātā rah; kyā tū ne yih masal nahīn sunī, “Kisī kā munh chale, kisī kā hāth?”

Story of the banker who was robbed.

Ek Mahājan kī rokar kahīn ko jāti thī; rāste men qazzā-ḡon ne mār lī. Us ke sāth ke admī-on ne ākar us ko khabar dī, ki rokar mārī ga-ī. Mahājan ne kahā, ki tum ne kyūn jāne dī? Unhon ne kahā ki tum ne yih naql nahīn sunī hai, “Jis ke howen chār gundaigā, dharul mār len chhīn rupaiyā?”

Story of Ahmad Sultān, Mahmūd Sultān, and their armies.

Ahmad Sultān apnī fauj ko māl ba māl darmāhā diyā kartā, aur apne lashkar ke sardāron ko donon waqt sāth khilāyā kartā; aur Mahmūd Sultān us ke bi-l'-aks kiyā kartā. Ek dīn āpas men larāi hū-ī; Ahmad kī fath hū-ī, Mahmūd kī shikast: logon ne pūchhā, is kā kyā sabab? Kisī ne 'awāmm men se jawāb diyā, ki “Jis kī deg us kī teg.”

Story of the man who became unexpectedly rich.

Ek shakhs rozgār ke wāste apne shahr se kisī mulk ko chalā; rāh men ek kū-e par baiṭhkar kahne lagā, ki Ek khā-ūn kī donon? Ittīfāqan us kū-e men do parī-ān rahī thīn; unhon ne yih jānā, ki koi rākas hai, hamen khāyā chāhtā hai. Is dahshat se ek ek torā rupa-on kā lā-īn, aur us musāfir ke sāmne rakh ga-īn; wuh māl muft lekar, apne ghar shauq se chalā āyā.

Story of the man and his camel.

Ibrāhīm Adham Bādshāh ne khabāb dekhā, ki ek shakhs koṭhe par kuchh dhūndhtā hai. Pūchhā ki Ai 'azīz ! tū kyā dhūndhtā hai ? Kahā, Merā ūnt khoyā gayā hai. Bādshāh ne kahā, Tū ahmaq hai, jo bālākhāne par ūnt dhūndhtā ! Us ne kahā, Bewuqūf tū hai, jo bādshāhat men Kḥudā ko dhūndhtā hai. Kahte haiṅ, ki usī roz se Bādshāh ne saltanat chhoṛkar Faqīrī ikhtiyār kī.

The way to steal a buffalo.

Ek ahīr ek bhains lī-e chālā jātā thā. Shahr ke bāhar maidān men ek zamīndār harāmzāda ek lāṭhī lī-e kharā thā ; is ne use tanhā dekhkar dhamkāke bhains chhīn lī, aur apne ghar kī rāh lī. Thorī dūr gayā thā, ki ek ne pūchhā, ki tū ise kahān se lāyā ? yih to ek musāfir ke pās thī. Wuh bolā, kyā tum ne yih masāl nahīṅ sunī hai, " Jis kī lāṭhī us kī bhains ? "

The blind man who was afraid to eat rice-milk.

Ek shakhs ne andhe se pūchhā ki Tum khīr khā-oge ? Us ne kahā, khīr kaisī hotī hai ? Kahā, sufaid hotī hai. Phir us nābīnā ne pūchhā, sufaid kaisā hotā hai ? Tab us shakhs ne kahā, jaisā baglā. Andhe ne kahā baglā kaisā hotā hai ? Us ne apnā hāth ṭeṛhā karke kahā, aisā hotā hai. Andhe ne ṭaṭolkar kahā, ki aisi khīr na khā sakūṅgā ; halq men phans jā-e, to mar jā-ūṅgā.

King Solomon and the mosquitoes.

Ek din machchharon ne hazrat Sulaimān Bādshāh se nālīsh kī, ki hawā ham ko bahut satātī hai, rahne nahīṅ detī. Paigambar ne is bāt ke sunte hī, hawā ko bulāyā ; us ke āte hī machchharon ne apnī apnī rāh lī. Jab hawā Hazrat se rukhsat hū-ī, phir machchharon ne ākar dād bedād kī. Hazrat ne farmāyā, ki us ke āte hī tum sab

bhāg jāte ho; bagair muqābale donon ke, 'adālat kyūnkar karūn.

Gambling is the worst of vices.

Ek bādshāh ne tīn shakhs ko bulākar pūchhā, ki tum kyā kām karte ho? Ek ne kahā, ki main chor hūn, chorī khūb kartā hūn. Dūsre ne kahā, ki main sharābī hūn, sharāb khūb pītā hūn. Tīsre ne 'arz kī, ki Jahān panāh! main jū-ārī hūn, jū-ā khūb kheltā hūn; agar farmā-īye to ek dā-o men āp ki sārī salāmat ko lagā dūn. Bādshāh ne chor aur sharābī kī jān-bakhshī kī; aur us jū-ārī kī gardan marī.

Story of the child who fell into a pit and was fed by a dog.

Ek larḳā chār baras kā apne kutte ko li-e hū-e hawā khāne niklā, aur ittifāqan apne ghar kī rāh bhūlkar ek mānd men jā parā. Us ke mā bāp aur narīkar chākaron ne barī talāsh kī, par na pāyā; aur yūnhūn tīn chār roz tak rote rote kalapte rahe. Ek din un ke bāwarchī ne kahā ki Kuttā har roz bāwarchī-khāne men ākar gosht o roṭī lejāyā kartā hai; par nahīn ma'lūm kī kahān. Yih bāt sunte hī us larḳe ke bāp ke dīl men kuchh khizāl āyā, aur sochne lagā. Ākhīr jab wuh kuttā dastūr ke muwāfiq us dīn bhī gosht o roṭī lechalā, to wuh us ke sāth ho liyā. Jab kutte kī hidāyat se us mānd ke pās pahunchā, us ne apne priyāre gum hū-e beṭe ko roṭī aur gosht khāte, aur us wafī-dār kutte ko us ke pās baiṭhe dekhā.

The king who wished his son to be taught astrology.

Kisī bādshāh ne apnā farzand ek mu'allim ko sampā ki is ko 'ilm-i nujūm sikhā-o; jab us men lāsānī ho to ise huzūr men lā-o. Ākhun barī shafaqat aur mīhnat se jītne marātīb us 'ilm ke the, khātīr khwāh jatāe. Jab dekhā, ki

larke ko us 'ilm men *khūb* mahārat ho chuki, tab huzūr men ākar 'arz kī, Jahān panāh! Shahzāda ab nujūm men lāiq o fāiq hūā; jab marzī-i mubāarak men āwe, tab us kā imtihān lījiye. Farmāyā, ki isī waqt hāzir karo. Hukm ke sāth hī larkā ā pahunchā, aur pādshāh kī khidmat men ādāb bajā lāyā. Hazrat ne apne dast-i mubāarak kī angūṭhī muṭṭhī men lekar farmāyā, Būjho to, hamārī muṭṭhī men kyā hai? Larke ne 'arz kī, ki Pīr murshid! kuchh gol gol sā hai, us men sūrākh aur patthar bhī nazar ātā hai. Hazrat ne kahā, Us kā nām kyā hai? Larkā bolā, Chakkī kā pāt. Tab 'Ālam panāh mu'allim ke chihre kī taraf dekhne lage; us ne 'arz kī, ki *Khudāwand!* 'ilm kā naqs nahīn, yih 'aql kī kotāhī hai.

Story to shew the advantage of studying the spoken language of a foreign country.

Do ādmī bāham hokar nikle, ki kisī dūr des men jā rahiye. Thōre dinon ke bich ek mulk men jā pahunchē. Ek ne daryāft kiyā, ki dil jam'a-ī aur *khūbī* ke sāth jo yahān rahiye, to zarūr hai, ki pahle yahān ke rahnewālon kī bhākhā sikhīye. Garaz, un ne sikhī. Dusrā itnā magrūr thā, ki 'awāmmu-n-nās kī zabān ko hīqārat se na sikhā, sirf darbārī aur 'ālimon kī zabān tahsīl kī. Qazākār ba'd ka-ī baras ke, donon kisī bastī men ā-e; wahān kī bhākhā aur us mulk kī ek thī: par wahān ke rahnewālon ne hangāma machākar, gair mulk ke hākīm ko qatl kar dālā thā. We donon musāfir jude jude makānon men bāzār ke bich the, ki unhīn *khūnī-on* ne unhen pakṛā, aur alag le-jākar, har ek se pūchhne lage, ki Tumhārā yahān kyā kām hai? Jis ne muhāwara wahān kā sikhā thā, *khūbī* se jawāb diyā. Us ko unhon ne salāmat chhorā. Aur dusrā musāfir, jis ne sirf hākīmon hī kī zabān se jawāb diyā, us amboh ne, jalkar khafagī se, sir us kā kāt dālā.

Story of the merchant and his deaf friend.

Kisī saudāgar kā ek shakhs bahrá āshná thā. Qazākār saudāgar bīmār hū-ā. Bahrá us kī 'iyādat ko chalā. Rāh men chalte hū-e, yih bandish bāndhī; jo sāhib salāmat ke pichhe, pahle yih pūchhūngā, Kaho sāhib, mizāj kaisā hai? Wuh kahegā, achchhā. Main kahūngā, Āmīn. Phir pūchhūngā, gizā kyā khāte ho? Wuh kahegā, dāl khushk. Main kahūngā, Nosh-i-jān. Tis par yih suwāl karūngā, Tumhārā mu'ālīj kaun hai? Wuh kahegā, Mirzā jalān Beg. Main kahūngā, Khudā us ke hāth ko shifā-e kāmīl bakhshe. Ākhirash, yihī mansūba thahrākar, uske ghar pahunchā, salāmūn 'alaika karke, nazdīk jā baiṭhā. Lagā pūchhne, Kaho, yār tab'iat kaisī hai? Mariz ne kahā, Kyā pūchhte ho? māre tap ke martā hūn. Sunte hī bolā, Āmīn; Khudā aisā kare. Bechāra bīmār ek to bīmārī se jaltā hī thā, is bāt ne aur bhī jalāyā. Phir pūchhā, Yār gizā kyā khāte ho? Kahā, Khāk. Bolā, Nosh jān bād. Yih sunkar aur bhī dūnā khafā hūā. Phir kahā, Suno, dost, tumhārā mu'ālīj kaun hai? Gusse men to bharā hū-ā thā hī bolā, Malaku-l-maut. Kahā, Bahut mubārak; Khudā us ke hāth ko jald shifā bakhshe.

Story of the ascetic and his goat.

Ko-ī zāhid ek moṭī tāzī bakrī mol lekar, ek rassī us ke gale men bāndh, apnī 'ibādātghāh kī taraf le jātā thā. Rāh men choron ne bakrī ko dekhkar lālach kiyā, aur makt o fareb par musta'idd hokar, zāhid ke pichhe lage; aur bahuterī fikren us ke lena ke liye kīn, par ban na paīn. Ākhir sabhon kī salāh yih thahrī, kī kuchh hīle kījiye. Tab ek ne us ke sāmne ākar kahā, Ai zāhid! tū yih kuttā kahān se lāyā? Dūsrā ā pahunchā aur kahā, kī Yih kuttā kahān le jātā hai? Tisre ne barābar se ākar kahā, Ai pīr! shāyad tujhe shikār kā khiyāl hai, is liye yih kuttā ap lē-e jātā hai? Aur ek yār ne pichhe se ākar pūchhā, kī Tū ne yih kuttā kisse ko liyā hai? Is tarah ek ek ne har taraf se

beuquáf zāhid kī taraf rukh kiyá, aur sab hī is bāt par muttafiq the. Ko-ī kahtá thá, Yih kuttá rakhwálon ká hai. Ko-ī boltá thá, ki charwáhon ká hai. Ko-ī ta'ne detá thá, ki Yih shakhs parhezgáron men se nazar átá hai; bāwasf iske, apne háth aur kapron ko kyún is kutte se nāpák kartá hai? Ko-ī kahtá thá, ki Zāhid is liye yih kuttá lí-e jātá hai, ki lí-l-láhi parwarish kare. In báton se ek shuibha zāhid ke jī men pará, aur kahá, ki Muqarrar is jānvar ká bechne-wálá jádúgar thá; ki us ne dīthbandī se kutte ko merī nazar men bakrī kar dikhlayá. Usī waqt zāhid bakrī se háth uṭhākar bechne-wále kī taraf chalá. Chor use pakarkar apne ghar le ga-e, aur zabh kiyá. Garaz, in ke fareb se zāhid kī bakrī jātí ruhí, aur paise bhī na mile.

An account of the origin of Urdú or Hindústání.

Haqíqat Urdú kī zabán kī buzurgon ke munh se yún suní hai: ki Dillí shahr Hindúon ke nazdík chaujugí hai unhn ke rájá prajā qadim se wahán rahte the aur apnī bhákhá bolte the. Hazár baras se Musalmánon ká amal hū-á; Sultán Mahmúd-i Gaznaví áyá, phir Gori aur Lodi bádsháh hū-e. Is ámad o raft ke bā'is kuchh zabánon ne Hindú Musalmán kī ámezish pá-í. Ákhir Amír Taimúr ne (jin ke gharáne men ab talak nám nihád saltanat ká chalá jātá hai) Hindústán ko liyá. Un ke áne aur rahne se lashkar ká bázár shahr men dákhil hū-á, is wáste shahr ká bázár Urdú kahláyá. Phir Humáyún bádsháh Paṭhánon ke háth se hairán hokar wiláyat ga-e: ákhir wahán se ánkar pasmándon ko goshmáli dí, koí mufsid báqí na rahá ki fitna o fasád barpá kare.

Jab Akbar bádsháh takht par baithe, tab cháron taraf ke mulkon se sab qaum qadardáni aur faizrasáni is khándán-i lásání kī sunkar huzúr men ákar jam'a hū-e; lekin har ek kī goyá-í aur bolí judí judí thí. Ikatthe hone se ápas men len den saudá sulf suwál jawáb karte ek zabán Urdú kī muqarrar hū-í. Jab hazrat Sháhjahán

Sáhib-i Qirán ne qil'a-i mubáarak, aur jámi' masjid, aur shahrpanáh ta'mír karwáyá, aur takht-i tá-ús men jawáhir jarwáyá, aur dal bádal sá khaima chobon par istád kar tanábon se khinchwáyá, aur Nawwáb 'Alí Mardán Khán nahr ko lekar áyá; tab pádsháh ne khush hokar jashn farmáyá, aur shahr ko apná dár-ul-khiláfat banáyá. Tab se Sháhjahán-ábád mashhúr húa (agarchi Dillí judí hai, wuh puráná shahr aur yih nayá shahr kahlátá hai) aur wahán ke bázár ko Urdú-e Mu'allá khitáb diyá.

Amír Taimúr ke 'ahd se Muhammad Sháh kí bádsháhat balki Ahmad Sháh aur 'Álamgír-i sání ke waqt talak pírhi ba pírhi saltanat eksán chalí á-í; nidán zabán Urdú kí manjte manjte aisi manjí, kí kisú shahr kí bolí us se takkar nahín khátí.

Parable of the talents.

Shewing the necessity of Christian fidelity, whether with much or little.

Wuh, us ádmí kí mánind hai, jis ne, safar karte waqt, naukaron ko bulákar, unhen apná mál supurd kiyá; ek ko pánch tore, dúsré ko do, tísré ko ek; har ek ko, us kí liyáqat ke muwáfiq, diyá; aur turt safar kiyá. Tab jis ne pánch tore pá-e the, jákar aur len den karke pánch tore aur paidá kí-e. Yúnhín us ne bhí, jise do mile the, do aur kamá-e. Par jis ne ek páyá, gayá, aur zamín khodkar, apne khudáwánd ke rupa-e gár dí-e. Muddat ba'd, un naukaron ká kháwind áyá, aur un se hisáb lene lagá. So jis ne pánch tore pá-e the, pánch tore aur bhí lekar áyá, aur kahá, Ai khudáwánd, tú ne mujhe pánch tore sompe: dekh, main ne un ke síwá pánch tore aur bhí kamá-e. Us ke kháwind ne us se kahá, Ai achchhe diyánatdár naukar, shábásh! tú thore men diyánatdár niklá, main tujhe bahut chízon par íkhtiyár dúngá: tú apne kháwind kí khushí men shámil ho. Aur jis ne do tore pá-e the, wuh bhí ákar kahne lagá, Ai khudáwánd, tú ne mujhe do tore sompe :

dekh, un ke siwá main ne do aur bhí paidá ki-e. Us ke *kháwínd* ne us se kahá, *Ai achchhe diyánatdár naukar, shábásh ! tú thore men diyánatdár niklá, main tujhe bahut chizon par mukhtár karúngá :* apne *kháwínd* ki *khushi men shámil* ho. Tab wuh bhí, jis ne ek torá páyá thá, áke, kahne lagá, *Ai khudáwánd, main tujhe sakht-mizáj jántá thá, ki jahán nahín boyá, wahán tú káttá, aur jahán nahín chhitráyá, wahán jam'a kartá hai ;* so main ne darke terá torá zamín men *chhipáyá ;* dekh, terá jo hai, maujúd hai. Us ke málík ne jawáb men kahá, *Ai bad aur sust naukar, tú ne jáná, ki main wahán káttá hún, jahán nahín boyá, aur wahán jam'a kartá, jahán nahín chhíntá ;* pas tujhe *munásib* thá, ki mere rupa-e *sarráfon* ko detá, ki main áke use súd samet pátá. So is se yih torá *chhínkar*, jis pás das tore hain, use do. Kyúñki jis pás kuchh hai, use *diyá* já-egá, aur us kí *barhtí* hogí ; aur jis pás kuchh nahín, us se, wuh bhí jo *rakhtá* ho, le *liyá* já-egá. Aur is *nikamme naukar* ko báhar andhere men *dál* do ; *wahán roná aur dánt písná* hogá.

Parable of the prodigal son.

Shewing the necessity, nature, and results of repentance.

Ek shakhs ke do bete the. Un men se *chhote* ne báp se kahá, ki *Ai báp, mál* ká *hissa* jo mujh ko *pahunchtá* hai, mujhe de. Us ne mál unhen *bánt* *diyá*. Aur thore *dín* ba'd *chhote* bete ne sab kuchh *jam'a* karke, ek *dúr* ke *mulk* ká *safar* *kiyá*, aur *wahán* *apná* mál *badcháli* men *uráyá*. Aur jab sab *kharch* kar *chuká*, us *mulk* men *bará* kál *pará* ; aur wuh *mukhtáj* hone lagá. Tab us *mulk* ke ek *rahnewále* ke *yahán* já lagá ; us ne use apne *kheton* men *súar* *charáne* *bhejá*. Aur use *áرزú* thí, ki un *chhilkon* se, jo *súar* *kháte* hain, *apná* *peṭ* *bhare :* par koi na detá thá. Tad *hosh* men áke kahá, *Mere báp* ke *kitne mazdúron* ko *bahut rotí* hai, aur main *bhúkhon* *martá* hún. Main *uṭhke* apne báp pás *jáúngá*, aur use *kahúngá*, ki *Ai báp, main* ne *ásmán* ká aur tere *huzúr* *gunáh* *kiyá* hai ; aur ab is *lág*

nahīn ki phir terā beṭā kahlāūn: mujhe apne mazdūron men se ek kī mānind banā. Tab uṭhke apne bāp pās chālā. Aur unh abhī dūr thā, ki us ko dekhke, us ke bāp ko baṛā rakmī āyā, aur daurke us ko gale lagā liyā, aur chūmā. Beṭe ne us ko kahā, ki Ai bāp, main ne āsmān kā aur tere huzūr gunāh kiyā, aur ab is qābil nahīn, ki phir terā beṭā kahlāūn. Bāp ne apne naukaron ko kahā, ki Achchhī se achchhī poshāk nikāl lā-o, aur use pahinā-o; aur us ke hāth men angūṭhī aur pānw men jūtī: aur pale hū-e bachhre ko lāke zabh karo, ki khā-en, aur khushī manā-en: kyūnki yih merā beṭā mū-ā thā, ab jiyā hai; khogayā thā, ab milā hai. Tab we khushī karne lage. Aur us kā baṛā beṭā khet men thā. Jab ghar ke nazdik āyā, gāne aur nāchne kī āwāz sunī. Tab ek naukar ko bulāke, pūchhā, ki Yih kyā hai? Us ne use kahā, ki terā bhā-ī āyā hai; aur tere bāp ne palā bachhrā zabh kiyā hai, is liye ki use bhalā chungā pāyā. Us ne khafā hoke na chāhā, ki andar jā-e. Tab us ke bāp ne bāhar āke use manāyā. Us ne bāp se jawāb men kahā, Dekh, itne baras se main terī khidmat kartā hūn, aur kabhī tere hukm ke bar-khulāf na chālā: par tū ne kabhū ek bakrī kā bachcha mujhe na diyā, ki apne doston ke sāth khushī manā-ūn: aur jab terā yih beṭā āyā, jis ne terā māl kasbion men uṛāyā, tū ne us ke liye moṭā bachhrā zabh kiyā. Us ne us ko kahā, Ai beṭe, tū sadā mere pās hai, aur jo kuchh merā hai, so terā hai; par khushī manānā aur khush honā lāzim thā: kyūnki terā yih bhā-ī mū-ā thā, jiyā hai; aur khogayā thā, ab milā hai.

Extract from the Ikhwān us-safā.

The original state of men and animals and the beginning of the controversy between them, before the king of the genii, on an island where the men had been shipwrecked.

Ittifāqan, ek jahāz admī-on kā bād-i mukhlāf ki sabab tabāhī men ākar, ek jazīre ke kināre jā lagā. Jitne sur-dāgar aur ahl-i 'ulūm, ki jahāz men the, utarkar us sar-

zamán kī sair karne lage. Dekhā, to 'ajab bahār hai, kī rang ba rang ke phūl aur phal har ek daraḡht meñ lage; nahreñ har taraf jāri, haiwānāt harā harā sabza char chugkar bahut mote tāze āpas meñ kalolen kar rahe haiñ. Azbaski āb o hawā wahāñ kī nipaṡ khūb, aur zamán nihāyat shādāb thī, kisi kā dīl na chāhā, kī ab yahāñ se phir jā-e. Ākhir, makānāt tarah tarah ke, banā banā, us jazīre meñ rahne lage, aur haiwānāt ko dām meñ giriftār karke, ba dastūr, apne kārobār meñ mashgūl hū-e. Wahshī-on ne, jab yahāñ bhī subhitā na dekhā, rāh sahrā kī lī. Ādmī-on ko to yihī gumān thā, kī ye sab hamāre gulām haiñ, is liye amwā' o aqsām ke phande banākar, bataur-i sābiq, gaid karne kī fikr meñ hū-e. Jab haiwānon ko yihī za'm-i fāsīd-un kā ma'lūm hū-ā, apne ra-ison ko jam'a karke dār-ul-'adlat meñ hāzīr hū-e, aur byorā sab hakim ke sāmhne sārā mājārā zulm kā, kī un ke hāthon se uṡhāyā thā, mufassal bayān kiyā.

Jis waqt Pādshāh ne tamām ahwāl haiwānon kā sunā, wonhīñ farmāyā, kī Hāñ, jald qāsidoñ ko bhejen aur ādmī-on ko huzūr meñ hāzīr karen. Chunāñchi, un meñ se sattar ādmī, jude jude shahron ke rahnewāle, kī nihāyat fāsīh o balīg the, bamujarrad-i talab pādshāh ke hāzīr hū-e. Ek makān achchhā sā un ke rahne ke liye tajwīz hū-ā. Ba'd do tīn dīn ke, jab māndagī safar kī raf'a hū-ī, apne sāmhne bulwāyā. Jab unhon ne pādshāh ko takht par dekhā, du'ā-en de, ādāb o kornish bajā lākar apne apne garīne se khare hū-e. Yih pādshāh to nihāyat 'ādīl o munsīf; jawānmardī aur sakḡawat meñ, iqrān o amsāl se sabqat le gayā thā. Zamāne ke garīb o gurbā yahāñ ānkar parwarish pāte the. Tamām qalamrau meñ kisi zerdast 'ājiz par ko-ī zabardast zālīm zulm na kar saktā. Jo chīzen kī shar'a meñ harām haiñ, us ke 'ahd meñ bi-l-kull uṡh ga-ī thīñ; hamesha, siwā-e razāmandī aur kḡushnādī Kḡudā ke, ko-ī amr malḡūz-i khātīr na thā. Is ne nihāyat akḡhlāq se un se pūchhā, kī Tum hamāre mulk meñ kyāñ

ú-e? *Hamáre tumháre to kabhí khatt o kitábat bhí na thí; kyá aisá sabab hú-á, ki tum yahán tak pahunché? Ek shakhs un men se, ki jahándída aur fasíh thá, taslímát bajá lákar kahne lagá, ki Ham 'adl o insáf pádsháh ká sunkar huzúr men házir hú-e hain, aur áj tak is ástána-i darulat se ko-í dádkhwáh mahráum nahín phirá hai; ummed yih hai, ki pádsháh hamáre dád ko pahunché. Farmáyá, ki garaz tumhári kyá hai? 'Arz kí, ki Ai pádsháh-i 'ádíl, ye haiwánát hamáre gulám hain; un men se ba'ze mutanaffir, aur ba'ze, agarchi jabran tábí' hain, lekin hamári mülkiyat ke munkir. Pádsháh ne púchhá, ki Is da'wá par ko-í dalíl bhí hai? kyúñki da'wá be dalíl dár-ul-'adálat men suná nahín játá. Us ne kahá, Ai Pádsháh, is da'wá par bahutsí daláíl 'aqlí o naqlí hain.*

Extract from Miskín's Elegy.

On the murder of the two sons of Muslim by Hárís.

*We báp-mús-bachche, rote hú-e pidar ko,
Adh mú-e já chhipe the qází ke ek ghar ko;
Qází ne dekhá, dushman sab dhúndhte idhar ko,
Pichhle pahar unhon ko us shahr se nikálá.*

*Jis qáfíle ke pichhle we bachche lag chale the,
We lag qáfíle ke áge nikal ga-e the:
Donon bachche bhatakte pichhle wahán rahe the,
Dekhen to ek bar hai, bar ke tale hai nálá.*

*Bachche the bhúkkhe piyáse, tan men thí nátarwání.
Us bar ke pát chábe, nále ká piyá pání;
Tab yih kahá, ki Káñen ko-í dam kí zindagání,
Ham apná ghar banáwen is bar ká ek dálá.*

*Chaklá sá ek do-shákha madd-i nazar jo kiyá,
Bachchon ne charhke us par rahne ko ghar jo kiyá.
Ek 'aurat-i muhíbb ne niche guzar jo kiyá,
Phir us ne apná básan pání ke bích dálá.*

*Dekhe to, pání andar shaklẽ nazar haiñ átí,
 Haiñ un ke háth hiltẽ, aur pítte haiñ chhátí;
 Yih dekhkar, wuh 'aurat jonhĩn nazar uchhátí,
 Dekhe to, do bachche haiñ har ek ronewálá.*

*Us ne kahá, ki Larko, tum kyũn charhe ho baĩ par,
 Niche agar giroge, mar-já-oge muqarrar;
 Main bhĩ sunũn, ai bachcho, kyá dukh pará hai tum par.
 Is waqt má ne tum ko kyũn ghar se hai nikálá.*

*Úpar se ro-e bachche kalne lage, ki Bībĩ,
 Kyá pũchhtĩ hai ham par biptá hai kaisĩ bĩtĩ?
 Ammá hamáarĩ yaháñ se kosõ úpar hai baiñhĩ,
 Báabá ko Kũfion ne Kũfe men márdálá.*

*Tis pás ham ko báabá thá sompke sidhárá,
 Us ne suná hamáará báabá gayá hai mára;
 Darkar jab us ne dekhá pichhlá pahar andherá,
 'Ásĩ samajhke, ham ko ghar se diyá nikálá.*

*Do din se pání dána piyá na thá na kháyá,
 Yih pání ham ne piyá, páton ke ta-ĩn chabáyá;
 Chhipne ko yih do-shákha in dālõn men páyá,
 Ham á chhipẽ haiñ, áge cháhe jo Haqq ta'álá.*

*Wuh pání bharnewálĩ sunkarke dukh unhoñ ká,
 Kalne lagĩ, Tumháre báabá ká nám kyá thá?
 Rokar kahá bachchoñ ne, Muslim thá nám us ká,
 Kis kis muhabbatõ se thá us ne ham ko pálá.*

*Us ne kahá, Chalo tum, bībĩ merĩ bhalĩ hai,
 Bachchoñ ke pálne men 'aurat nahĩn walĩ hai;
 Tis par jo wuh sunejĩ, yaháñ rishṭa-i 'Alĩ hai,
 Tum par se hogĩ wáarĩ, chandar pa jaise hálá.*

*Donõn yatim ma'súm sunkar haqĩqat us kĩ,
 Utre darakht par se, dekhẽ muhabbat us kĩ;*

*Sáth us ke uñh chalen, to dekhén shafaqat us kí,
Ghar men rakhegi yá na, jab waqt hogá kálá.*

*Jo wuh lejanewáli ghar lega-í bachchon ko,
Bibi ke ta-ín sunáyá bachchon ke hádison ko;
Us bibi ne jo dekhá un sir-khule bachchon ko,
Ka-í bár apne ta-ín ko un par se wár dálá.*

*Hurmat se un bachchon ko masnad úpar biñhakar,
Bihtar se bihtar un ko ni'amat paká khilákur,
Áram se rakhá jab roton ke ta-ín sulákar,
Ete men, ghar men áyá us ká kamánewólá.*

*Háris thá nám us ká, gátil thá un bachchon ká,
Un ko tamám din se thá dhúnáhtá o phirtá;
Hokar kharáb-khastá, jo ghar men áke bañthá,
Sag jaisá blonkáhá, bhúkhá thá aur jhúkhálá.*

*'Aurat se kahne lagá, Kháne ko lá shítábi;
Us ne kahá, ki Zálím, yih kyá hai iztirábi?
Us ne kahá, tujhe kyá hai? mujh úpar kharábi,
Ibn-i Ziyád áge munh hogá merá kálá.*

*Us ne kahá, ki Báre, main bhí sunún jo kyá hai?
Kahne lagá, ki Kal se 'uhda mujhe milá hai;
Muslim ke beñon khátir phirná mujhe pará hai,
Sir un ke kát lá-ún, to hogá munh ujálá.*

*'Aurat ro-í, ki Há-e, Há-e! yih kyá baní zabúní,
Sáthí bachche hain ghar men, sáthí bachchon ká khúní;
Laundí ke ta-ín kí us ne sainon se rahnumá-í,
Hujra jo thá, bachchon ká, us ko diláyá tálá.*

*Háris ne kháke kháná aur píke tuk jo pání,
Sone ko lúgá, chádar le apne sir par tání;
Donon bachchon ne dekhá ek khwáb nághahání,
Bábá ko rone lúge, hujre men shor dálá.*

*Háris la'ín jo chaunká, bolá, yih shor kyá hai,
Hamsáyon ke gharon men ko-í chor kyá pará hai?
Diyá jaláke dhúndhá, ko-í apne ghar ghúsá hai,
Ákhir bachchon ko pakrá hujre setí nikálá.*

*Bachchon ne dekhá, gardan kátegá ab hamárá;
Bhá-í bare ne pahle kí us kane yih zári,
Sir kát pahle merá, auwal hai merí bári,
Main chhoṭe bhá-í áge hún sadqe honewálá.*

*Chhoṭe ne us bare se áge ho sir diyá dhar,
Kí, Ái shaḡhs, pahle talwár tú khínch már mujh par;
Bhá-í bare ko mat már, mujh par etá karam kar,
Ṭuk merí tú du'á le, main bhí hún bholá bálá.*

*Háris ne kuchh na máná bachchon ká bilbiláná;
Kahne lagá, kí, Sikho ṭuk apná sir mundáná;
Gardan jhúkáke, mára tegá lahu loháná,
Donon ká, bári bári, sir tan se kát dálá.*

*Bhá-í bare ke dhar ne kar piyár ká iráda,
Chhoṭe ke dhar ko liyá, karke bagal kusháda,
Chhoṭe ke dhar ne ulfat kar, us ne bhí ziyáda
Máṭi men áp gir gir us ká badan sambhálá.*

Translation of the extract from Miskin's Elegy.

Those orphan children (i. e. the two sons of Muslim), weeping for their father, had crept half dead with fear into the house of a Qází, who, as soon as he saw the enemy prowling about (in search of the sons of Muslim), caused both of them to be conveyed after midnight out of the city.

The people of the caravan, which the children endeavoured to overtake, had gone far away; the two boys, having lost their way, remained behind, and (looking around) saw a fig-tree at hand, and under the fig-tree a rivulet.

The children were both hungry and thirsty, and there was no strength left in them; so they ate the leaves of the fig-tree, and drank the water of the stream. Then they said, 'Come, let us make a bough of this fig-tree our home, that we may here spend the short space of our existence.'

As soon as a forked wide-spreading (like a *chaklá*) bough met their view (lit. the object of vision), the boys got upon it, and had just made it their resting-place, when a kind-hearted woman passed below and dipped her pitcher in the water.

She noticed two forms reflected in the water, both of whom were wringing their hands and beating their breasts; on looking up she sees the two children weeping.

She said, 'O children! why have you climbed this fig-tree? if you should tumble down, you will certainly be killed. Let me hear what misfortune has befallen you, and why your mother has turned you out of doors at this late hour.'

The children, who were crying, thus addressed her; 'Good lady, why do you ask what misfortune has befallen us? our mother is many miles from hence, and our father the Kúfans have murdered in Kúfa.

'He to whom our father on departing entrusted us, having heard that our father was slain, became alarmed; and perceiving the morning dark, and looking upon us also as offenders, sent us away from his house.

'When we drank at this fountain, and chewed these leaves, we had neither drunk water nor eaten any thing for two days. Then we found this bough, and came and hid ourselves here; as to our future, it will be as God Almighty pleases.'

When the woman who was drawing water heard of their sorrows, she said, 'What was your father's name?' The children, weeping, replied, 'His name was Muslim, and O! with what affection he brought us up!'

She rejoined, 'Come along; my mistress is compassionate, and in the cherishing of children, she is not only a mother, but a saint; besides, when she hears that you are descendants of 'Alí, she will devotedly embrace you, like as the halo encircles the moon.'

When the two innocent orphans heard her story, they came down from the tree to make trial of her kindness, saying, 'Let us go with her, we shall soon see her friendliness, and whether she will keep us in her house during the dark night or not.'

When the woman took the children home with her, she told her mistress the children's narrative. The lady, as soon as she saw these bare-headed children, embraced them several times.

Having honoured the children with the chief seat, and treated them with the best of the good things she had prepared, she had just got the weepers hushed quietly asleep, when her husband came home.

Háris was the name of these children's assassin. He had been out hunting for them all day, and, being thoroughly fatigued, was, on his arrival at home, hungry and snappish and sat him down, snarling like a cur.

While in this humour he said to his wife, 'Fetch me some victuals immediately.' She replied, 'Why such hurry, savage?' 'What is that to you?' he said; 'ill-luck attends me, and I shall get into disgrace with the son of Ziyád.'

'Then,' continued she, 'let me hear once what is the matter?' He answered, 'Why, I have got an office since yesterday, and I must find out the sons of Muslim, so that I may cut off their heads, and get into favour at court.'

The woman cried, 'Alas! alas! what a mishap this is; here in the house along with me are both the children and their murderer.' However, making known her wishes by signs to the slave girl, she caused the boys' chamber to be locked up.

Háris, having finished his meal and drunk a little water, prepared for rest by taking a sheet and drawing it over his head; when all at once the children, while dreaming, began to lament for their father, and made a noise in the room.

The accursed Háris being startled exclaimed, 'Ho! what cry is that? Has any thief broke in the house of our neighbours?' He lighted the lamp, and searched to see if any one had got into his own house. At last he found the children, and dragged them from the closet.

When the boys saw that he (i. e. Háris) would now behead them, the elder brother besought him, saying, 'Do begin with first cutting off my head; my turn is first; I will be a sacrifice for my younger brother.'

On which the younger advancing stretched his head out, exclaiming, 'O friend! draw thy sword and smite me first; but oh! be merciful enough to spare my elder brother, and do not reject the blessing of an innocent child.'

Háris paid no attention to the children's lamentations, but said, 'Learn a little how to shave your own heads;' having made them bend their necks, he struck them with his gory scimitar, and severed in turn the head of each from his body.

The corpse of the elder brother manifested its love, and cheerfully took the corpse of the younger into its arms. The corpse of the younger shewed still greater affection, and, whilst falling itself to the earth, supported the body of the elder.

VOCABULARY.

- Á* 'having come,' conj. part.
 of *áná* v. n.
á níklá 'came up, arrived,'
 3d sing. masc. past indef.
 of *á níkalná* v. n.
á pahunchá 'came and ar-
 rived,' 3d sing. masc. past
 indef. of *á pahunchná* v. n.
ab adv. 'now.'
ab hí adv. 'yet, even now,
 already.'
ab tak or *ab talak* 'till now,
 until now.'
áb s. m. 'water.'
áb o harvá s. f. 'climate' (lit.
 'water and air').
achchhá adj. 'good, excellent.'
achchhá sá adj. 'very excel-
 lent.'
achchhe 'good,' inflected form
 of *achchhá*.
achchhí fem. of *achchhá*.
achchhí se achchhí 'the best.'
achchhí tarah for *achchhí tu-
 rah men* 'in a good man-
 ner, well.'
- 'adálat* s. f. 'justice.'
'adálat karún 'can I do just-
 ice?' 1st sing. aor. of *'adá-
 lat karná* v. a.
ádáb s. m. (plur. of *adab*)
 'respects, salutations.'
ádáb bajá láná v. n. 'to pay
 one's respects.'
ádáb o kornish 'respects and
 salutations.'
adham adj. 'contemptible,
 mean, inferior.'
adh-mú-e 'half-dead,' plur.
 masc. of *adh-mú-á* adj.
'ádíl adj. 'just.'
'ádíl o munsif 'just and equi-
 table.'
'adl s. m. 'justice.'
'adl o insáf 'justice and
 equity.'
ádmí s. m. 'a descendant of
 Adam, a man' (1st decl.).
ádmí kí 'of a man,' gen. sing.
ádmí ne 'by a man,' agent
 sing.
ádmí-on ká 'of men,' gen. plur.

ádmi-on ko 'to men,' dat. plur.

ádmi-on ne 'by men,' agent plur.

á-e 'came,' 2d and 3d plur. masc. past indef. of *áná* v. n.

agar conj. 'if.'

agarchi conj. 'although.'

áge adv. 'in front, before, forwards, onward, henceforward, hereafter' (governs gen. with *ke*).

áge (also with abl.) 'before, in front of,' adv. prep.

'ahd men 'in obligation or covenant,' loc. sing. of *'ahd* s. m.

'ahd se 'from the time,' abl. sing. of *'ahd* s. m.

ahír s. m. 'a cowherd.'

áhiste adv. 'slowly.'

ahl adj. 'possessed of.'

ahl-i 'ulúm 'possessors of the sciences.'

Ahnad n. prop.

Ahnad Sháh n. prop.

ahmaq adj. 'very or most foolish.'

ahmaqon oblique plur. of *ahmaq*.

ahwál s. m. (Arabic plur. of *hál*) 'circumstances, account.'

ai 'O,' sign of voc. case. Instances in selections: *ai*

'azíz 'O respected (person)' or 'O friend;' *ai bachcho* 'O children;' *ai báp* 'O father;' *ai beṭe* 'O son;' *ai Khudáwánd* 'O Lord;' *ai pádsháh* 'O king;' *ai pádsháh-i 'ádíl* 'O just king;' *ai pír* 'O spiritual guide or saint;' *ai shakhṣ* 'O person;' *ai záhíd* 'O ascetic.'

á-i 'came,' 3d sing. fem. past indef. of *áná* v. n.

aisá adj. 'like this, so, such;' see p. 52.

aisí fem. of *aisá*.

áj adv. 'to-day.'

áj tak 'till to-day, till now.'

'ajab adj. 'rare, strange, wonderful.'

'ájiz adj. 'humble, weak.'

ajnabi adj. 'foreign, strange.'

ákar 'having come,' conj. part. of *áná* v. n.

Akbar n. prop.

Akbar ne 'by Akbar,' agent sing.

áke 'having come,' conj. part. of *áná* v. n.

ákhír adv. 'at last, finally.'

ákhírush adv. 'at last, finally.'

akhláq s. m. 'politeness, good manners.'

ákhun s. m. 'a teacher.'

alag adj. 'apart, aside.'

'*álam* s. m. 'the world, the universe.'
 '*álam-panáh* s. m. 'his majesty.'
 '*Álamgír-i sání* 'Álamgír the second.'
 '*Alí* n. prop.
 '*Alí Mardán Khán* n. prop.
 '*álimon kí* 'of learned (men),' gen. plur. of '*álim* adj.
 '*ámad* s. f. 'coming.'
 '*ámado raft ke* 'of intercourse' (lit. 'coming and going'), gen. sing. of '*ámad o raft*.
 '*amal* s. m. 'government, sway, rule.'
 '*amboh ne* 'by the crowd or mob,' agent sing. of '*amboh* s. m.
 '*ámezish* s. f. 'mixture, intermingling.'
 '*amír* s. m. 'a commander, a grandee, an emir.'
 '*Amír Taimúr* n. prop., otherwise called *Tamerlane*.
 '*Amír Taimúr ne* 'by Amír Taimúr,' agent case.
 '*ámín* adv. 'Amen, so be it.'
 '*ammá* s. f. 'a mother.'
 '*amr* s. m. 'an affair, a thing.'
 '*amsál se* 'from equals,' abl. of '*amsál*, Arabic plur. of '*misl* adj.
 '*andar* adv. prep. (governs gen. with *ke*) 'in, within.'

andhe ne 'by the blind (man),' agent sing. of '*andhá* adj.
andhe se 'to a blind (man),' abl. sing. (the abl. has the meaning 'to' after *kahná*).
andhere men 'into darkness,' loc. sing. of '*andherá* s. m.
andhyará adj. 'dark.'
áne 'coming,' inflected inf. of '*áná* v. n.
angúthí s. f. 'a ring worn on the finger.'
ánkar 'having come,' conj. part. of '*áná* v. n.
ánkhen 'eyes,' nom. plur. of '*ánkh* s. f. (4th decl.).
ánkhen churáná v. a. 'to avoid seeing any one, to cut any one.'
anwá 'sorts,' Arabic plur. of '*nau* s. m.
anwá o aqsám 'different sorts and kinds.'
áp pron. 'your Honour, thou (respectfully), himself; see p. 14.
áp kí 'of you Sir,' gen. sing.
áp se 'of his own accord,' abl. sing.
ápas men 'among themselves,' loc. plur. of '*áp* pron.; see p. 15.
apná 'self, one's own,' gen. sing. of '*áp* pron.; see p. 14.

apne inflected masc. of *apná*
 'self, one's own.'
apne apne 'each his own.'
apne báp pás for *apne báp ke*
pás 'to his father.'
apne ghar for *apne ghar ko*
 'to his own or their own
 house.'
apne ghar for *apne ghar men*
 'into his own house.'
apne sámhne 'before himself.'
apne sir par 'over his head.'
apne taín ko 'herself.'
apní fem. of *apná* 'self, one's
 own;' see p. 14.
apní apní 'each his own.'
'aql s. f. 'the understanding,
 wisdom,' &c.
'aql kī 'of the understand-
 ing,' gen. sing.
'aqlī adj. 'reasonable.'
'aqlī o naqlī 'reasonable and
 fictitious,' applied to argu-
 ments deduced from reason,
 or documents, books, &c.
aqrán s. m. 'associates,' Ara-
 bic plur. of *qarín*.
aqrán o amśál se 'from con-
 temporaries and equals.'
aqám s. f. 'kinds,' Arabic
 plur. of *qism* s. f.
árám se 'with comfort,' abl.
 sing. of *árám* s. m.
'arz s. f. 'a representation,
 a statement, an address.'

'arz karná v. a. 'to repre-
 sent, to state.'
'arz kiya 'represented,' masc.
 past indef. of *'arz karná* v. a.
'arz kī fem. of *'arz kiya* 're-
 presented.'
árzū s. f. 'wish, desire.'
asar s. m. 'an effect, a result.'
'ásí s. m. 'a sinner.'
áshná s. m. 'an acquaintance
 or friend.'
ásmán ká 'of heaven,' gen.
 sing. of *ásmán* s. m.
ásrá s. m. 'hope, trust, re-
 liance.'
ástána s. m. 'threshold.'
ástána-i danulat s. m. 'thres-
 hold of fortune.'
átá hai 'is coming,' 3d sing.
 masc. pres. of *áná* v. n.
átí hai 'are coming,' 3d plur.
 fem. pres. of *áná* v. n.
áte hí 'immediately on the
 coming,' adverbial part. of
áná v. n.
aur conj. 'and;' adj. 'more,
 other.'
aur bhí 'still more.'
aur ek adj. 'another.'
'aurat s. f. 'a woman.'
'aurat se 'to the woman,'
 abl. sing. (the abl. has this
 meaning after *kahná*).
'aurat-i muhibb 'a kind-
 hearted woman.'

ausán s. m. 'courage, presence of mind.'
auwal adj. 'first.'
áwáz s. f. 'sound.'
'awámm s. m. 'common people, populace.'
'awámmu-n-nás kí 'of the common people,' gen. of *'awámmu-n-nás*.
áve 'may come' or 'would come,' 3d sing. aor. or pot. of *ána* v. n.
áyá 'came,' 3d sing. masc. past. indef. of *ána* v. n.
áyá hai 'has come,' 3d sing. masc. perf. of *ána* v. n.
áyá hún 'I have come,' 1st sing. masc. perf. of *ána* v. n.
azbaski conj. 'since, for as much as.'
'azíz adj. 'dear, respected, honoured.'

ba prefixed prep. 'to, according to, by.'
buchchá s. m. 'the young of any animal.'
bachche 'a child,' oblique sing. of *bachcha* s. m.
bachche 'children,' nom. plur. of *bachcha* s. m.
bachchon *ká* } 'of children,'
bachchon *ke* } gen. plur. of *bachcha* s. m.

bachchon *ko* 'children,' acc. plur. of *bachcha* s. m.
bachchon *ne* 'by children,' agent plur. of *bachcha* s. m.
bachhrá s. m. 'a calf.'
bachhre *ko* 'a calf,' acc. sing. of *bachhrá*.
bad adj. 'bad, wicked.'
ba'd adv. 'after, subsequent' (governs gen. with *ke*).
ba'd us ke 'subsequent to that, after that.'
badan s. m. 'the body.'
badastúr 'according to custom, as usual;' formed of *ba*, prep. 'to,' and *dastúr* s. m. 'custom.'
badcháli s. f. 'bad conduct' (corresponds to Scripture expression 'riotous living').
badtar 'worse,' comparative of *bad* adj. 'bad.'
badzát adj. 'of bad nature or disposition, low-bred.'
bagair adv. prep. 'without' (governs gen. with *ke*).
bagal s. f. 'embrace' (lit. 'armpit').
baglá s. m. 'a crane or heron.'
bahár s. f. 'beauty.'
bahinon 'sisters,' oblique plur. of *bahin* s. f.
bahrá adj. 'deaf.'
bahut adj. 'many, much, very.'
bahut bará 'very large.'

bahuteri fem. of *bahuterā*
 adj. 'many, very many.'
bahut sī fem. of *bahut sā*
 adj. 'very many.'
bahut ūnchā adj. 'very high.'
baiṭhā 'sat down,' 3d sing.
 masc. past indef.; 'seated,'
 past part. of *baiṭhnā* v. n.
baiṭhe for *baiṭhā* 'sat' (used re-
 spectfully), 3d plur. masc.
 past indef. of *baiṭhnā* v. n.
baiṭhe 'seated,' inflected
 masc. of *baiṭhā* past part.
 of *baiṭhnā* v. n.
baiṭhī 'sat,' fem. of *baiṭhā*
 3d sing. past indef. of
baiṭhnā v. n.
baiṭhī hai 'is seated' or
 'lives,' 3d sing. fem. perf.
 of *baiṭhnā* v. n.
baiṭhkar 'having sat down,'
 conj. part. of *baiṭhnā* v. n.
ba'id adj. 'remote, far.'
bajā lākar 'having performed
 or paid,' conj. part. of *bajā*
lānā v. n.
bajā lāyā 'performed,' 3d
 sing. masc. past indef. of
bajā lānā v. n.
bakhshē 'may give or grant,'
 3d sing. aor. of *bakhshnā* v. n.
bakrī s. f. 'a she-goat.'
bakrī kā bachchā s. m. 'a kid.'
bakrī ko 'the she-goat,' acc.
 sing. of *bakrī*.

bakrī se 'from the she-goat,'
 abl. sing.
balā s. f. 'misfortune, cala-
 mity' (4th decl.).
balīg adj. 'eloquent, persua-
 sive.'
balṭi conj. 'moreover.'
bamujarrad 'at the instant.'
bamujarrad-i talab 'at the
 instant of the summons.'
banā 'make,' 2d sing. imper.
 of *banānā* v. a.
banā 'having made,' conj.
 part. of *banānā* v. a.
banā banā 'having made' (by
 many successive efforts).
banā-i fem. of *banāyā* 'made,'
 past indef. of *banānā* v. a.
banākar 'having made,' conj.
 part. of *banānā* v. a.
banā-o 'make ye,' 2d plur.
 imper. of *banānā* v. a.
banātā 'makes,' 3d sing. masc.
 pres. indef. of *banānā* v. a.
banāte haiṇ 'are making,'
 3d plur. masc. pres. of
banānā v. a.
banāven 'let us make,' 1st
 plur. imper. of *banānā* v. a.
banāyā 'made,' masc. past
 indef. of *banānā* v. a.
band adj. 'fastened.'
band karnā v. a. 'to fasten.'
bandish s. f. 'contrivance,
 invention.'

bandish bándhná v. a. 'to contrive, to invent, to make up' (as a story, &c.).

baniye ká 'of a shopkeeper,' gen. sing. of *baniyán* s. m.; see r. 30.

bani 'has been made,' 3d sing. fem. past indef. of *banná* v. n.

ban parín 'they succeeded,' 3d plur. fem. past indef. of *ban parná* v. n.

bar s. m. 'a fig-tree.'

bar par 'on the fig-tree,' loc. sing.

baras s. m. 'a year.'

baras ke for *barason ke* 'of years,' gen. plur. of *baras*.

baras se for *barason* or *barson se* 'from years,' abl. plur. of *baras*.

bará adj. 'great, mighty, senior, elder.'

bará betá s. m. 'an elder son.'

barábar adv. 'equal, on a par;' see r. 175.

barábar se 'from over against,' abl. sing. of *barábar* adj.

bare 'great,' inflected masc. of *bará* adj.

bare bhá-i ke 'of the elder brother,' gen. sing. of *bará bhá-i*.

bare bhá-i ko 'the elder brother,' acc. sing.

bare bhá-i ne 'by the elder brother,' agent sing.

barhtí s. f. 'increase.'

barí 'large, great,' fem. of *bará* adj.

barí fajr 'very early.'

barḡhiláif adv. prep. 'contrary to, in opposition to' (governs gen. with *ke*).

barpá kare 'might set on foot or cause,' 3d sing. pot. of *barpá karná* v. a.

bas adj. 'enough.'

bastí men 'into a village,' loc. sing. of *bastí* s. f.

bataur-i sábiq 'according to the former manner.'

bayán s. m. 'account, explanation.'

bayán karná v. a. 'to relate, to give an account.'

ba'ze adj. 'some, several.'

ba'ze waqt for *ba'ze waqt men* 'at some times, sometimes.'

bábá s. m. 'a child, a father,' also 'Sir, my son,' a mode of address used by faqírs.

bábá ko 'the father,' acc. sing. of *bábá*.

bábá log s. m. 'children.'

bád s. f. 'a wind.'

bád-i mukḡhálif s. f. 'a contrary wind.'

bádsháh s. m. 'a king, an emperor.'

- bādsháh ke* 'of the emperor,'
 gen. sing.
bādsháh ne 'by the king,'
 agent sing.
bādsháhat s. f. 'sovereignty.'
bādsháhat men 'in royalty,'
 loc. sing.
bādsháhon 'kings,' oblique
 plur. of *bādsháh* s. m.
bāham adv. 'together.'
bāhar adv. 'out, outside, with-
 out' (governs gen. with *ke*).
bā'is adv. prep. 'on account,
 by reason, through' (go-
 verns gen. with *ke*).
bálá s. m. 'a child, a boy.'
bálákháne par 'on a balcony'
 or 'the highest story,' loc.
 sing. of *bálákhána* s. m.
bálú s. f. 'sand.'
bán an affix denoting 'pos-
 session.'
bándh 'having fastened,' conj.
 part. of *bándhná* v. a.
bándhí 'devised or settled,'
 fem. past indef. of *bándhná*
 v. a.
bánṭ 'having divided,' conj.
 part. of *bánṭná* v. a.
bánṭ diyá 'divided,' past in-
 def. of *bánṭ dená* v. a.
báp s. m. 'a father.'
báp ke 'of the father,' gen.
 sing.
báp ko 'to the father,' dat. sing.
- báp ne* 'by the father,' agent
 sing.
báp se 'to the father,' abl.
 sing. (the abl. so translated
 after *kahná* v. a.).
báp-mú-e-bachche 'orphan
 children' (lit. 'father-dead-
 children').
báqí adj. 'remaining.'
báqí rahná v. n. 'to remain,
 to be left.'
bár s. f. 'time.'
báre adv. 'once, at length, at
 last.'
bárí s. f. 'turn, time,' &c.
bárí bárí 'each in turn.'
básan s. m. 'a water-pot or
 basin,' or simply 'a vessel.'
bát s. f. 'a word, a speech, a
 matter' (4th decl.).
bát ke 'of a speech,' gen. sing.
bát ne 'by a speech,' agent
 sing.
bát par 'on a matter,' loc. sing.
báton se 'with words,' abl.
 plur.
báwafí adj. 'faithful,' comp.
 of *bá* 'with' and *wafí*
 'fidelity.'
báwarchí ne 'by the cook,'
 agent sing. of *báwarchí*
 s. m.
báwarchí-kháne men 'into the
 kitchen,' loc. sing. of *bá-
 warchí-khána* s. m.

bāwāsf adv. 'notwithstanding' (governs gen. with *ke*).

bāzār s. m. 'a market.'

bāzār ke 'of the market,'
gen. sing.

bāzār ko 'to the market,'
dat. sing.

be prefixed prep. 'without.'

bechāra adj. 'helpless, poor.'

bechnewālā s. m. 'a seller'
(noun of agency of *bechnā*
v. a.).

bechnewāle kī 'of the seller,'
gen. sing.

be dalāl 'without a proof.'

beg s. m. a Mogul title corresponding to 'lord, master,' &c.

be-mahall adv. 'improperly, out of place,' comp. of *be* 'without' and *mahall* 'a place or time.'

beṭā s. m. 'a son.'

beṭe 'sons,' nom. plur.

beṭe ko 'a son,' acc. sing.

beṭe ne 'by a son,' agent sing.

beṭon khatīr for *beṭon kī khatīr*
'for the sake of the sons.'

bewafā adj. 'faithless,' comp. of *be* 'without' and *wafā* 'fidelity.'

bewuqūf adj. 'stupid, foolish.'

bhains s. f. 'a female buffalo.'

bhalā adj. 'well, healthy.'

bhalā ādmī s. m. 'a gentle-

man, a man of respectability.'

bhalā changā adj. 'in health, well, safe and sound.'

bhale 'good, excellent, respectable,' inflected masc. of *bhalā* adj.

bhalī 'benevolent, kind,' fem. of *bhalā* adj.

bharā hū-ā thā 'had been full,' 3d sing. masc. pluperf. of *bharā honā* v. n.

bhare 'he might fill,' 3d sing. aor. of *bharnā* v. a.

bharnewālī 'one who fills,' fem. of *bharnewālā* noun of agency of *bharnā* v. a.

bhaṭakte 'wandering, missing the right way,' masc. plur. of *bhaṭaktā* pres. part. of *bhaṭaknā* v. n.

bhāg 'to flee,' root of *bhāgnā* v. n.

bhāg jāte ho 'are running away,' 2d plur. masc. pres. of *bhāg jānā* v. n.

bhā-ī s. m. 'a brother.'

bhākhā s. f. 'language, dialect.'

bhā-o s. m. 'price, rate.'

bhāt s. m. 'a minstrel, a bard, one of the tribe called *bhāṭs*.'

bhed s. m. 'a secret.'

bhejā 'sent,' past indef. of *bhejnā* v. a.

bhejen 'let them send,' 3d plur. imper. of *bhejná* v. a.
bher s. f. 'a sheep.'
bhí conj. 'also, too, even, still.'
bhít s. f. 'a wall.'
bholá adj. 'simple, artless.'
bhonkáká s. m. 'a barker.'
bhúkh s. f. 'hunger.'
bhúkhá adj. 'hungry.'
bhúkhé 'hungry,' masc. plur.
bhúkhon oblique plur. of *bhúkh* s. f. 'hunger.'
bhúkhon martá hún for *bhúkhon se martá hún* 'I am dying of hunger.'
bhúlkár 'having forgotten,' conj. part. of *bhúlná* v. a.
bichháyá 'spread,' past indef. of *bichháná* v. a.
bihtar 'better,' comp. of *bih* 'good.'
bihtar se bihtar 'the best' (lit. 'better than better'); see r. 53.
biktá hai 'is selling,' 3d sing. masc. pres. of *bikná* v. n.
bilbiláná v. n. 'to complain,' used as a masc. noun 'lamenting, complaining.'
bi-l'-aks 'on the contrary,' an Arabic expression.
bi-l'-kull adv. 'wholly, entirely.'
biptá s. f. 'misfortune.'
bistar s. m. 'a couch, a bed.'

bíthákar 'having caused to sit down,' conj. part. of *bítháná* v. a.
bíbí s. f. 'a lady.'
bíbí ke táin for *bíbí ko* 'to the lady,' dat. sing.
bích adv. prep. 'in, into the middle,' &c. (governs gen. with *ke*); see r. 175.
bích for *bích men* 'in the middle or midst,' loc. sing. of *bích* s. m.
bímár adj. 'ill, sick.'
bímár honá v. n. 'to become ill, to sicken.'
bímáří se 'from sickness,' abl. sing. of *bímáří* s. f.
Bírbal ne 'by Bírbal,' agent of *Bírbal* n. prop.
Bírbal se 'from Bírbal,' abl. of *Bírbal* n. prop.
bítí hai 'has happened or passed,' 3d sing. fem. pres. of *bítná* v. a.
bolá 'he said,' 3d sing. masc. past indef. of *bolná* v. n.
bolí s. f. 'dialect, language.'
bolná v. n. 'to speak,' used as a masc. noun 'speaking.'
bolná thá 'was speaking,' 3d sing. masc. imperf. of *bolná* v. n.
bolte the 'were speaking,' 3d plur. masc. imperf. of *bolná* v. n.

boyá 'sowed or hast sown,'
past indef. of *boná* v. a.

bulákar 'having called,' conj.
part. of *buláná* v. a.

buláke 'having called,' conj.
part. of *buláná* v. a.

buláyá 'called,' past indef. of
buláná v. a.

bulwáyá 'called,' past indef.
of *bulwáná* v. a.

but s. m. 'an idol, an image.'

buzurgon ke 'of great men
or elders,' gen. plur. of
buzurg s. m.

bújho 'comprehend,' 2d plur.
imper. of *bújhná* v. a.

chabáyá 'chewed,' masc. past
indef. of *chabáná* v. a.

chakkí s. f. 'a handmill.'

chakkí ká pát s. m. 'a mill-
stone.'

chaklá adj. 'wide, thick.'

chaklá sá adj. 'very wide or
thick.'

chal 'go,' 2d sing. imper. of
chalná v. n.

chalá 'gone,' past part. of
chalná v. n.

chalá áyá 'came away,' 3d
sing. masc. past indef. of
chalá áná v. n.

chalá já 'go away,' 2d sing.
imper. of *chalá jáná* v. n.

chalá játá hai 'is going on or

continuing,' 3d sing. masc.
pres. of *chalá jáná* v. n.

chalá játá thá 'was going
along,' 3d sing. masc. im-
perf. of *chalá jáná* v. n.

chale 'may move,' 3d sing.
pot. of *chalná* v. n.

chalen 'let us go,' 1st plur.
imper. of *chalná* v. n.

chalí 'went,' 3d sing. past
indef. of *chalná* v. n.

chalí á-í 'has come along,'
3d sing. fem. past indef. of
chalá áná v. n.

chalo 'go ye, come along,' 2d
plur. imper. of *chalná* v. n.:
chalo is used when you are
going with the person; *já-o*
when he is leaving you and
going without you.

chaltá hún 'I am going,' 1st
sing. masc. pres. of *chalná*
v. n.

chalte hū-e 'going along,' in-
flected form of *chaltá hū-á*
pres. part. (used adjective-
ly) of *chalná* v. n.

chandar s. m. 'the moon.'

changá adj. 'sound, cured.'

char chugkar 'having picked
and grazed,' conj. part. of
char chugná v. n.

charhe 'may or might climb,'
3d sing. pot. of *charhná* v. n.

charhe ho 'have you mount-

- ed?' 2d plur. masc. perf. of *charhná* v. n.
- charhke* 'having climbed,' conj. part. of *charhná* v. n.
- charhne* 'to climb,' inflected inf. of *charhná* v. n.
- charhne lagná* 'to begin to climb;' see p. 50.
- charwáhon ká* 'of the graziers or shepherds,' gen. plur. of *charwáhá* s. m.
- chaujugí* adj. 'of the four ages or Hindú yugas,' translated by Dr. Forbes 'of vast antiquity.'
- chaunká* 'started up,' 3d sing. masc. past indef. of *chaunkná* v. n.
- chá* s. f. 'tea.'
- chábe* 'chewed,' past indef. of *chábná* v. a.
- chádar* s. f. 'a sheet.'
- cháhá* 'wished, desired,' past indef. of *cháhná*, generally v. a., but also sometimes v. n.
- cháhe* 'may wish,' 3d sing. aor. of *cháhná* v. a.
- cháhiye* 'it is necessary,' respectful of *cháhná* v. a.
- cháhtá hai* 'is wishing,' 3d sing. masc. pres. of *cháhná* v. a.
- cháhte ho* 'are wishing,' 2d plur. pres. of *cháhná* v. a.
- chákar* s. m. 'an attendant.'
- chár* adj. 'four.'
- cháron* oblique form of *chár* 'four.'
- chhátí* s. f. 'the breast.'
- chhilkon se* 'with the husks,' abl. plur. of *chhilká* s. m.
- chhipáyá* 'hid,' past indef. of *chhipáná* v. a.
- chhipe hain* 'have hid,' 1st plur. masc. perf. of *chhipná* v. n.
- chhipe the* 'had hidden,' 3d plur. masc. pluperf. of *chhipná* v. n.
- chhipne ko* 'for hiding,' dat. of *chhipná* v. n. (used as a masc. noun).
- chhitráyá* 'hast strawed or strewn,' past indef. of *chhitráná* v. a.
- chhín* root of *chhinná* v. a. 'to snatch.'
- chhín* 'having snatched,' conj. part. of *chinná* v. a.
- chhínkar* 'having snatched or taken,' conj. part. of *chhinná* v. a.
- chhín le* 'he should snatch away,' 3d sing. aor. of *chhín lená* v. a.
- chhín len* 'they may snatch away,' 3d plur. aor. of *chhín lená* v. a.
- chhín liyá*, fem. *chhín lí*,

'snatched away,' past indef. of *chhín lená* v. a.
chhínṭá 'have scattered,' past indef. of *chhínṭá* v. a.
chhor 'having left,' conj. part. of *chhorná* v. a.
chhorá 'left,' past indef. of *chhorná* v. a.
chhorá 'having left,' conj. part. of *chhorná* v. a.
chhor ga-í 'left behind,' 3d sing. fem. past indef. of *chhor jáná* v. n.
chhoṭe inflected masc. of *chhoṭá* adj. 'younger.'
chhoṭe ke 'of the younger,' gen. sing.
chhoṭe ne 'by the younger,' agent sing. of *chhoṭá* adj.
chhoṭí fem. of *chhoṭá* adj. 'small.'
chhurí s. f. 'a knife' (3d decl.).
chihre kí 'of the countenance or face,' gen. sing. of *chihra* s. m.
chiriyá s. f. 'a bird.'
chíz s. f. 'a thing' (4th decl.).
chízen 'things,' nom. plur. of *chíz*.
chízon par 'on or over things,' loc. plur. of *chíz*.
chobon par 'on poles,' loc. plur. of *chob* s. f.
chor s. m. 'a thief.'
chorí s. f. 'stealing, theft.'

chorí karná v. a. 'to steal, to rob.'
choron ne 'by thieves,' agent plur. of *chor* s. m.
chuká, fem. *chukí*, 'completed, finished,' 3d sing. masc. past indef. of *chukná* v. n.
chukná v. n. 'to be completed.'
chunánchi adv. 'so that.'
churp adj. 'silent.'
churáne 'to steal,' inflect. infin. of *churána* v. a.
churáne lagná v. n. 'to begin to steal,' see r. 163.
chúmá 'kissed,' past indef. of *chúmná* v. a.
dahne for *dahne ko* 'to the right,' from *dahná* adj.
dahshat se 'from fear,' abl. sing. of *dahshat* s. f.
daláíl 'proofs, arguments,' Arabic plur. of *dalíl* s. f.
dal bádal s. m. 'a mass of clouds.'
dal bádal sá khaima s. m. 'a royal pavilion.'
dalíl s. f. 'proof, argument.'
dam s. m. 'a moment.'
dam ba dam adv. 'every moment, constantly' (lit. 'moment by moment').
daraḡhi s. m. 'a tree' (1st decl.).

- darakht par se* 'from off the tree;' see r. 284.
- darbārī* s. m. 'a courtier.'
- dargāh* s. f. 'threshold, door,' (4th decl.)
- ḍarkar* 'having been afraid,' conj. part. of *ḍarnā* v. n.
- darkār* adj. 'necessary, needful.'
- ḍarke* 'having feared,' conj. part. of *ḍarnā* v. n.
- darmāhā* s. m. 'monthly wages, pay.'
- darwāza* s. m. 'a door.'
- daryāft* s. f. 'finding out, comprehension.'
- daryāft kiya* 'perceived,' past indef. of *daryāft karnā* v. a.
- das* adj. 'ten.'
- dast* s. m. 'the hand.'
- dast-i mubārak* 'august hand.'
- dastūr* s. m. 'custom.'
- darulat* s. f. 'fortune, happiness, prosperity.'
- darulatmand* adj. 'wealthy, rich.'
- darulatmand se* 'from a wealthy (man),' abl. sing.
- ḍaurke* 'having run,' conj. part. of *ḍaurnā* v. n.
- darwā* s. f. 'medicine, a remedy.'
- da'wā* s. m. 'a claim or pretension.'
- da'wā par* 'on a claim,' loc. sing.
- dād* s. m. 'a complaint.'
- dād bedād* s. f. 'crying out for justice.'
- dād bedād kī* 'demanded justice,' fem. past indef. of *dād bedād karnā* v. a.
- dādkhvāh* s. m. 'plaintiff, suitor, petitioner for justice.'
- dād ko* 'to a complaint,' dat. sing. of *dād* s. m.
- dākhil* 'entering,' &c.
- dākhil hū-ā* 'entered,' 3d sing. masc. past indef. of *dākhil honā* v. n.
- dāl* s. f. 'pulse' (a kind of grain).
- ḍālā* s. m. 'a large branch.'
- ḍālā* 'threw,' masc. past indef. of *ḍālnā* v. a.
- ḍāl do* 'cast ye,' 2d plur. imper. of *ḍāl denā* v. a.
- ḍālī-on men* 'among the branches,' loc. plur. of *ḍālī* s. f.
- dāl khushka* for *dāl aur khushka* 'pulse and boiled rice.'
- dām* s. m. 'a net, a snare.'
- dām men* 'in a snare,' loc. sing.
- dāna* s. m. 'food' (lit. 'seed, corn').
- dānist* s. f. 'opinion.'
- dānt* s. m. 'a tooth.'

- dānt pīśā* s.m. 'gnashing or grinding of teeth.'
- dā-o men* 'in a stake or wager,' loc. sing. of *dā-o* s. m.
- dār-ul-'adālat* s.m. 'the court of justice.'
- dār-ul-khilāfat* s.m. 'a metropolis, a capital, a seat of government.'
- dātā ke* 'of the giver,' gen. sing. of *dātā* s. m.
- de* 'having given,' conj. part. of *denā* v. a.
- de* 'he should give,' 3d sing. aor.
- de* 'give,' 2d sing. imper.
- deg* s. f. 'a caldron.'
- deke* 'having given,' conj. part. of *denā* v. a.
- dekh* 'lo! behold!' 2d sing. imper. of *dekhnā* v. a.
- dekhā* 'saw,' masc. past indef. of *dekhnā*.
- dekhe* 'saw,' masc. past indef. of *dekhnā*.
- dekhen* 'let us see,' 1st plur. imper.; 'we can see,' 1st plur. aor.; 'they saw,' 3d plur. aor. of *dekhnā* v. a.
- dekhe* } 'having seen,' conj.
- dekhar* } part. of *dekhnā* v. a.
- dekhne* 'to look or see,' inflected inf. of *dekhnā* v. a.
- dekhne lage* 'began to look,' 3d plur. masc. past indef. of *dekhne lagnā* v. n.; see r. 163.
- dekhūn* 'let me see,' 1st sing. imper. of *dekhnā* v. a.
- des men* 'into a country,' loc. sing. of *des* s. m.
- detā* 'thou shouldst give,' 2d sing. masc. pres. indef. of *denā* v. a.
- detā thā* 'was giving,' 3d sing. masc. imperf. of *denā* v. a.
- detī* fem. of *detā* 'does allow,' 3d sing. pres. indef. of *denā* v. a.
- dhamkāke* 'having threatened,' conj. part. of *dhamkānā* v. a.
- dhar diyā* 'put down,' masc. past indef. of *dhar denā* v. a.
- dhar ko* 'the body,' acc. sing. of *dhar* s. m.
- dhar ne* 'by the body,' agent sing. of *dhar* s. m.
- dhaul* s. f. 'a thump.'
- dhaul mārā* v. a. 'to thump.'
- dhūndhā* 'searched,' masc. past indef. of *dhūndhnā* v. a.
- dhūndhtā* 'art seeking,' 3d sing. masc. pres. indef. of *dhūndhnā* v. a.
- dhūndhtā hai* 'art seeking,' 2d sing. masc. pres.
- dhūndhtā hai* 'is seeking,' 3d sing. masc. pres.

dhūndhtā thā 'was seeking,'
3d sing. imperf.
dhūndhte 'seeking,' plur.
masc. of *dhūndhtā* pres.
part. of *dhūndhnā* v. a.
dikhā-ūn 'I can show,' 1st
sing. pot. of *dikhānā* v. a.
dikhā-ūn 'I can show,' 1st
sing. pot. of *dikhānā* v. a.
dikhlayā 'exhibited,' masc.
past indef. of *dikhānā*
v. a.
dil s. m. 'the heart, the mind.'
dilāwe 'he should cause to
give,' 3d sing. aor. of *dilānā*
v. a.
dilayā 'caused to give,' masc.
past indef. of *dilānā* v. a.
dil-jam'a-i s. f. 'ease of mind.'
Dillī n. prop. 'Delhi.'
din s. m. 'a day' (1st decl.).
dinon ke 'of days,' gen. plur.
din se 'from the day,' abl.
sing.
diqq s. m. 'irritation.'
diqq honā v. n. for *diqq men
honā* 'to be irritated.'
diyā s. m. 'a lamp.'
diyā 'given,' past part. of
denā v. a.
diyā 'gave,' past indef. of
denā v. a.
diyā jā-egā 'shall be given,'
3d sing. masc. fut. of *diyā
jānā* v. n.; see r. 160.

diyā karnā v. a. 'to give con-
stantly;' see r. 155 A.
diyānatdār adj. 'honest, faith-
ful.'
dī 'gave,' fem. past indef. of
denā v. a.
did s. m. 'sight, seeing.'
did karnā v. a. 'to inspect,
to behold, to view.'
ḍīṭhbandī se 'by enchanting
the sight,' abl. sing. of
ḍīṭhbandī s. f.
dī thī 'had given,' fem. plu-
perf. of *denā* v. a.
do adj. 'two.'
do 'give,' 2d plur. imper. of
denā v. a.
donon adj. 'both, two.'
donon ke 'of the two,' gen.
donon waqt for *donon waqt
par* 'at both times, morn-
ing and evening.'
doshākha s. m. 'a large bough,
a forked branch.'
dost for *ai dost* 'O friend,'
voc. sing. of *dost* s. m.
dostī s. f. 'friendship.'
doston ke 'of friends,' gen.
plur. of *dost* s. m.
dost se 'to a friend,' abl. case
of *dost* s. m. (abl. generally
so used with *kahnā* v. a.).
du'ā s. f. 'prayer' (4th decl.).
du'ā-en 'benedictions, pray-
ers,' nom. plur.

- du'á-en* de 'having given benedictions,' conj. part. of *du'á-en dená* v. a.
- dukh* s. m. 'grief, affliction.'
- dunyá* s. f. 'the world.'
- dunyá ká* 'of the world,' gen. sing.
- dushman* s. m. 'an enemy.'
- dushmaní* s. f. 'enmity, hatred.'
- dúbté ko* 'to the drowning,' dat. sing. of *dúbtá* pres. part. of *dúbná* v. n.
- dúná* adj. 'twofold.'
- dúngá* 'I shall give,' 1st sing. masc. fut. of *dená* v. a.
- dúr* s. f. 'distance.'
- dúr* adj. 'far remote, at a distance, a great way off, far off.'
- dúsrá* adj. 'second, other.'
- dústre ko* 'to another or a second,' dat. sing.
- dústre ne* 'by a second,' agent sing.
- e* particle connecting a noun with its following adjective, see r. 45.
- ek* adj. 'one,' frequently used as the English indefinite article 'a' or 'an.'
- ek ek* 'each, one,' adj.; see r. 326.
- ek ek ne* 'by each one,' agent.
- ek ko* 'to one,' dat. of *ek*.
- ek ne* 'by one,' agent of *ek*.
- eksán* adj. 'alike' (that is to say, 'belonging to the same family').
- ek to* 'on the one hand indeed.'
- etá* adj. 'so much, this much.'
- ete men* 'in this much (time),' loc. sing.
- faisal* s. m. 'decision, determination.'
- faisal honá* v. n. 'to be decided or settled.'
- faizrasání* s. f. 'munificence, liberality.'
- fajr* s. f. 'morning, break of day.'
- fulán* adj. 'such a one.'
- faqír* s. m. 'a dervise.'
- faqíri* s. f. 'life of a dervise, poverty.'
- faqír ne* 'by a faqír or dervise,' agent sing. of *faqír*.
- fareb par* 'on deceit,' loc. sing. of *fareb* s. m.
- fareb se* 'from the deceit,' abl. sing. of *fareb* s. m.
- farmá-íye* 'you be pleased to command,' respectful of *farmáná* v. a.
- farmáyá* 'commanded, ordered, or said' (this last meaning only occurs when

- a great man speaks of himself, or is spoken of), masc. past indef. of *far-máná* v. a.
- farzand* s. m. 'a son.'
- fasád* s. m. 'rebellion, mis-chief.'
- fasih* adj. 'eloquent, sweet-tongued.'
- fasih o balig* 'eloquent and persuasive.'
- fath* s. f. 'victory.'
- fauj* ko 'the army,' acc. sing. of *fauj* s. f.
- fauran* adv. 'instantly, directly.'
- fá-iq* adj. 'superior.'
- Fársi* adj. 'Persian.'
- fásid* adj. 'perverse, vicious.'
- fikr* s. f. 'thought, care, solicitude.'
- fikren* 'thoughts or reflections,' nom. plur.
- fikr karná* v. a. 'to consider, to think, to reflect.'
- fikr men* 'in a thought,' loc. sing. of *fikr* s. f.
- fitna* s. m. 'sedition, strife.'
- fitna o fasád* 'sedition and rebellion.'
- filbán* s. m. 'an elephant-driver.'
- fulána* adj. 'such a, a certain.'
- fuláne* inflected form of *fulána*.
- ga-e* 'went,' 3d plur. masc. past indef. of *jána* v. n.
- gair* adj. 'foreign, other.'
- gair mulk* 'another country, a foreign country.'
- ga-i* 'went,' 3d sing. fem. past indef. of *jána* v. n.
- ga-in* 'went,' 3d plur. fem. past indef. of *jána* v. n.
- gale* 'the neck,' oblique sing. of *galá* s. m.
- gale lagá liyá* for *gale ko lagá liyá* 'he embraced (him).'
- gale men* 'on the neck,' loc. sing. of *galá* s. m.
- gam* s. m. 'grief, sorrow.'
- gam karná* v. a. 'to mourn, to lament.'
- garaz* s. f. 'object, purpose, business.'
- garaz* adv. 'in short, in a word, in fine.'
- gardan* s. f. 'the neck.'
- gardan mári* 'beheaded,' fem. past indef. of *gardan marná* v. a. (governs gen. with *kí*).
- garhkar* 'having shaped,' conj. part. of *garhná* v. a.
- garib* s. m. 'a poor person.'
- garib o gurbá* 'the poor and needy.'
- gayá* 'is gone or went,'

- sing. masc. past indef. of
jáná v. n.
gayá hai 'has been gone,' 3d
 sing. masc. perf. of *jáná*
 v. n.
gayá thá 'had gone,' 3d sing.
 masc. pluperf. of *jáná* v. n.
gáli s. f. 'abuse.'
gáli-án 'abuse,' nom. plur.
gáli } *dená* v. a. 'to give
gáli-án } abuse, to abuse.'
gáne 'singing,' inflected infin.
 of *gáná* v. a.
gár dí-e 'buried,' masc. past
 indef. of *gár dená* v. a.
gári s. f. 'a carriage, a cart.'
gárte haiñ 'they are burying,'
 3d plur. masc. pres. of *gár-*
ná v. a.
ghar s. m. 'house, abode.'
ghar for *ghar men* 'in the
 house,' loc. sing.
gharúne men 'in the family,'
 loc. sing. of *gharána* s. m.
ghar kí 'of a house,' gen. sing.
ghar ko 'in the house,' acc.
 sing.
ghar lega-í for *ghar ko lega-í*
 'she took home.'
ghar men 'at home' or 'in
 the house,' loc. sing.
gharon men 'in the houses,'
 loc. plur. of *ghar* s. m.
ghar se 'from the house,' abl.
 sing.
- ghonslá* s. m. 'a bird's nest.'
ghorá s. m. 'a horse.'
gir gir 'having fallen,' conj.
 part. of *girná* v. a.
girištár adj. 'captive, pri-
 soner.'
girištár karke 'having taken
 captive,' conj. part. of *gi-*
rištár karná v. a.
giroge 'you will fall,' 2d plur.
 fut. of *girná* v. n.
girtá 'falls,' 3d sing. masc.
 pres. indef. of *girná* v. n.
gizá s. f. 'diet, food.'
gol adj. 'round.'
gol gol sá adj. 'very round.'
Ġorí n. prop.
goshmáli s. f. 'chastisement'
 (lit. 'pulling or pinching
 the ears').
goshmáli dí 'gave chastise-
 ment' or 'punished,' fem.
 past indef. of *goshmáli*
dená v. a.
gosht s. m. 'meat.'
goyá-í s. f. 'speech, talk.'
gulám s. m. 'a slave.'
gum adj. 'lost, missing.'
gumán s. m. 'notion, thought,
 idea.'
gum honá v. n. 'to be lost or
 missing.'
gum hú-e 'missing,' inflected
 masc. of *gum hú-á* past
 part. of *gum honá* v. n.

gun s. m. 'a quality, an attribute.'

gunāh s. m. 'a sin or crime.'

gunāh kiya hai 'have sinned,'

masc. past indef. of *gunāh*

karnā v. a.

gundaiya s. nom. plur. 'bullies.'

gurbā Arabic plur. of *garīb*

s. m. 'the poor or needy.'

gusse men 'in anger,' loc.

sing. of *gussa* s. m.

guzar adj. 'passing.'

guzar kiya 'passed,' past in-

def. of *guzar karnā* v. a.

hai 'art,' 2d sing. pres. auxiliary tense; see r. 65.

hai 'is,' 3d sing. pres. auxiliary tense; see r. 65.

haiṁ 'are,' 3d plur. pres. auxiliary tense; see r. 65.

hāirān adj. 'annoyed.'

hairān hokar 'having been annoyed,' conj. part. of *hairān honā* v. n.

haiwān s. m. 'an animal.'

haiwānāt 'animals,' Arabic plur. of *haiwān* s. m.

haiwānāt ko 'the animals,' acc. of *haiwānāt*.

haiwānon kā 'of the animals,' gen. plur. of *haiwān* s. m.

haiwānon ko 'to the animals,' dat. plur. of *haiwān* s. m.

hakīm s. m. 'a physician, a philosopher.'

halq men 'in the throat or windpipe,' loc. sing. of *halq* s. m.

ham 'we,' nom. plur. of *main* 1st pers. pron.

hamārā 'our, of us,' gen. plur. masc. of *main*; see p. 15.

hamāre 'our, of us,' inflected masc. of *hamārā*.

hamāre tumhāre 'of us and of you.'

hamārī 'our, of us,' fem. of *hamārā*; see p. 15.

hamen 'for us,' dat. plur. of *main* 1st pers. pron.

hamen 'us,' acc. plur. of *main* 1st pers. pron.

hamesha adv. 'always.'

hum ko 'us,' acc. plur. of *main* 1st pers. pron.

hamla s. m. 'attack.'

hamla karnā v. a. 'to make an attack, to assail.'

ham ne 'by us,' agent plur. of *main* 1st pers. pron.

ham par 'on us,' loc. plur. of *main* 1st pers. pron.

hamsāyon ke 'of the neighbours,' gen. plur. of *hamsāya* s. m.

hangāma s. m. 'sedition, tumult.'

<i>hangāma machāná</i> v. a. 'to stir up or cause a tumult.'	<i>hawá khāná</i> v. a. 'to take the air,' lit. 'to eat the air.'
<i>hansá</i> 'laughed,' 3d sing. masc. past indef. of <i>hans-ná</i> v. n.	<i>hawá khāne</i> for <i>hawá khāne ko</i> 'to take the air.'
<i>hansne</i> 'laughing,' oblique case of <i>hansná</i> v. n. 'to laugh,' used as a masc. noun.	<i>hazār</i> adj. 'thousand.'
<i>haqīqat</i> s. f. 'account, story, correct statement.'	<i>hazrat</i> s. m. f. 'majesty, highness' (this word depends for its gender on the connection, though originally fem.).
<i>haqq</i> s. m. 'the deity.'	<i>hazrat ne</i> 'by his majesty or his highness,' agent sing.
<i>haqq ta'ālā</i> 'God the Most High.'	<i>hazrat se</i> 'from his highness,' abl. sing.
<i>haqq ta'ālā ne</i> 'by the Almighty,' agent case.	<i>hādison ko</i> 'incidents, misfortunes,' acc. plur. of <i>hādīsa</i> s. m.
<i>har</i> adj. 'every.'	<i>hā-e hā-e</i> interj. 'Alas! alas!'
<i>haran</i> s. m. 'a deer.'	<i>hākim</i> s. m. 'a governor, a ruler.'
<i>hará</i> adj. 'green.'	<i>hākim ko</i> 'the ruler,' acc. sing. of <i>hākim</i> s. m.
<i>hará hará</i> adj. 'very green.'	<i>hākimon kī</i> 'of the rulers,' gen. plur.
<i>harám</i> adj. 'forbidden.'	<i>hān</i> adv. 'yes.'
<i>harámzāda</i> s. m. 'a rascal.'	<i>Hāris</i> n. prop.
<i>har ek</i> adj. 'each one, each.'	<i>Hāris ne</i> 'by Hāris,' agent.
<i>har ek kī</i> 'of each one,' gen. of <i>har ek</i> .	<i>Hārún Rashīd</i> n. prop., the name of a celebrated Caliph.
<i>har ek ko</i> 'to each one,' dat. of <i>har ek</i> .	<i>hāth</i> s. m. 'the hand.'
<i>har ek se</i> 'from each one,' abl. of <i>har ek</i> .	<i>hāth ko</i> 'to the hand,' dat. sing.
<i>har tarāf se</i> 'from every side.'	<i>hāth men</i> 'in or on (his) hand,' loc. sing.
<i>hathiyār</i> s. m. f. 'arms, weapons.'	
<i>hawá</i> s. f. 'the air, the wind.'	
<i>hawá ko</i> 'the wind,' acc. sing.	

hāthoṇ 'hands,' oblique plur.

hāthoṇ se 'from the hands,'
abl. plur.

hāth se 'at the hands' for
hāthoṇ se abl. plur.

hāth uṭhākar 'having relin-
quished,' conj. part. of *hāth*
uṭhānā v. a. (governs abl.
of thing).

hāzir adj. 'present.'

hāzir hā-e hain 'have become
present,' 1st plur. masc.
perf. of *hāzir honā* v. n.

hāziri s. f. 'breakfast.'

hāzir karen 'let them make
present, produce,' 3d plur.
imper. of *hāzir karnā*.

hāzir karnā v. a. 'to make
present.'

hidāyat s. f. 'guidance.'

hilde hain 'are shaking,' 3d
plur. masc. pres. of *hildnā*
v. n.

Hindī adj. 'Indian, relating
to India.'

Hindū s. m. 'a Hindoo.'

Hindū-oṇ ke 'of the Hindūs,'
gen. plur.

Hindūstān ko 'Hindūstān,'
acc. of *Hindūstān* s. m.

hiqārat se 'from scorn or
disdain,' abl. sing. of *hi-*
qārat s. f.

hisāb s. m. 'reckoning, ac-
counts.'

hisāb lene 'to take an account,
to reckon,' inflected infin.
of *hisāb lenā* v. a.

hisāb lene lagā 'began to
take an account (or) to
reckon,' 3d masc. past
indef. of *hisāb lene lagnā*
v. n.; see r. 163.

hissa s. m. 'portion, share.'

hī emphatic adverb 'indeed.'

hīle 'stratagems, evasions,'
nom. plur. of *hīla* s. m.

ho 'to be,' root of *honā* v. n.

ho 'he be,' 3d sing. pot. of
honā v. n.

ho 'be,' 2d sing. imper. of
honā v. n.

ho chukī 'had already been,'
3d sing. fem. past indef.
of *ho chuknā* v. n.; see
r. 150.

hogā 'shall be,' 3d sing. masc.
fut. of *honā* v. n.

hogī 'will be,' 3d sing. fem.
fut. of *honā* v. n.

hojātā hai 'is becoming,' 3d
sing. masc. pres. of *hojānā*
v. n.

hojānō 'should become,' 3d
sing. pot. of *hojānā* v. n.

hokar } 'having been or be-
hoke } come,' conj. part. of
honā v. n.

ho-le 'let it be completed,' 3d
sing. imper. of *ho-lenā* v. n.

- ho-liyá* 3d sing. masc. past indef. of *ho-lená* v. n.; see *sáth ho-lená*.
- hone* 'to be,' inflected infin. of *honá* v. n.
- hone* 'to be' for *hone ko*, from *honá* v. n.
- hone lagá* 'began to be,' 3d sing. masc. past indef. of *hone lagná* v. n.; see r. 163.
- hone se* 'from being,' abl. of *honá* v. n., used as a masc. noun.
- honevólá* s. m. 'one who is, a being,' noun of agency of *honá* v. n.
- ho rahá* 'continued to be or remained,' 3d sing. masc. past indef. of *ho rahná* v. n.
- hosh men* 'in his senses,' loc. sing. of *hosh* s. m.
- hotá hai* 'is being' or 'is,' 3d sing. masc. pres. of *honá* v. n.
- hote hain* 'are being' or 'are,' 3d plur. masc. pres. of *honá* v. n.
- hote hí* 'immediately on becoming,' adverb. part. of *honá* v. n.
- hotí hai* 'is being' or 'is,' 3d sing. fem. pres. of *honá* v. n.
- howen* 'may be,' 3d plur. aor. of *honá* v. n.
- hujra* s. m. 'a closet, a room.'
- hujre men* 'in the closet,' loc. sing.
- hujre setí* 'out from the closet.'
- hukm ke* 'of the order or commandment,' gen. sing. of *hukm* s. m.
- Humáyún* n. prop., the name of an emperor of Hindústán.
- hurmat se* 'with esteem or respect,' abl. sing. of *hurmat* s. f.
- huzúr men* 'into the presence,' loc. sing. of *huzúr* s. m.
- hú-á* 'was, became, has been, has become,' 3d sing. masc. past indef. of *honá* v. n.
- hú-e* 'were' or 'became,' 3d plur. masc. past indef. of *honá* v. n.
- hú-i* 'was' or 'became,' 3d sing. fem. past indef. of *honá* v. n.
- hún* 'I am,' 1st sing. pres. auxiliary tense; see r. 65.
- i* the Persian *izáfat*, a particle connecting a substantive with its following adjective; or else two substantives and has then the meaning 'of;' see rr. 22, 45.

- '*ibádatgáh* s.f. 'place of worship.'
- ibn* s. m. 'a son.'
- Ibn-i Ziyád* 'the son of Ziyád.'
- Ibráhim Adham* n. prop.
- idhar ko* 'hither.'
- iflās* s.m. 'poverty, indigence.'
- ikaṭṭhe* inflected form of *ikaṭṭhā* adj. 'collected together, assembled in one place.'
- ikaṭṭhe hone se* 'from being collected together,' abl. of *ikaṭṭhā honā* v. n., used as a masc. noun.
- ikḥtiyār* s. m. 'authority, power, choice.'
- ikḥtiyār dūngā* 'I shall give authority,' 1st sing. masc. fut. of *ikḥtiyār denā* v. a.
- ikḥtiyār karnā* v. a. 'to choose, to adopt.'
- 'ilm* s. m. 'science, knowledge.'
- 'ilm-i nujūm* s.m. 'the science of the stars, astrology.'
- 'ilm ká* } 'of a science,' gen.
- 'ilm ke* } sing. of *'ilm* s. m.
- 'ilm men* 'in the science,' loc. sing. of *'ilm* s. m.
- imtihán* s. m. 'examination.'
- imtihán lenā* v. a. 'to examine, to test.'
- in* 'these,' oblique plur. of *yih* pron.
- in ke* 'of these,' gen. plur. of *yih* pron.
- insáf* s. m. 'equity.'
- insán* s. m. 'a man, a human being.'
- iráda* s. m. 'desire, intention.'
- is* 'this,' oblique sing. of *yih* pron.
- ise* 'this, this one or him,' acc. sing. of *yih* pron.
- isí* 'this very,' oblique sing. of *yihí* pron.; see r. 171.
- isí waqt* or *isí waqt men* 'at this very time.'
- is ká* } 'of this,' gen. sing. of
- iske* } *yih* pron.
- is ko* 'to him,' dat. sing. of *yih* pron.
- is lá-iq* for *is ke lá-iq* 'worthy of this.'
- is liye* for *is ke liye* 'for this reason.'
- is liye ki* conj. 'because that.'
- is ne* 'by this one,' agent sing. of *yih* pron.
- is qábil* for *is ke qábil* 'worthy of this.'
- is se* 'from this one,' abl. sing. of *yih* pron.
- is tarah* for *is tarah men* 'in this manner.'
- istád kar* 'having erected or set up,' conj. part. of *istád karnā* v. a.

is waqt for *is waqt men* 'at this time.'

is wáste for *is ke wáste* 'for this reason.'

itná adj. 'this much, so much.'

itne 'these many,' inflected masc. of *itná* adj.

ittifáqan adv. 'by chance, accidentally.'

'iyádat ko 'visiting of the sick,' dat. sing. of *'iyádat* s. f.

iztirábi s. f. 'hurry, impatience.'

jab adv. 'when, as soon as.'

jabran adv. 'forcibly, by compulsion.'

jab tak ki 'until.'

jagah s. f. 'place, stead.'

jagá-o 'awaken,' 2d plur. imper. of *jagáná* v. a.

jahán adv. 'where.'

jahán s. m. 'the world.'

jahándída adj. 'experienced, one who has seen the world.'

jahándída o fasíh 'experienced and eloquent.'

jahán panáh 'Your majesty,' lit. 'refuge of the world.'

jaház s. m. 'a ship.'

jaház men 'in the ship,' loc. sing.

jaisá adj. 'such as, as, like as;' see p. 52.

jaise oblique form of *jaisá*.

jaisí fem. of *jaisá*.

jaláke 'having lighted,' conj.

part. of *jaláná* v. a.

jaláyá 'inflamed,' masc. past

indef. of *jaláná* v. a.

jald } adv. 'quickly.'

jaldí }

jalkar 'having been enraged,'

conj. part. of *jálná* v. n.

jaltá thá 'was burning,' 3d

sing. masc. imperf. of *jálná* v. n.

jam'a s. f. 'collection, accumulation.'

jam'a adj. 'collected, assembled.'

jam'a hú-í for *jam'a hú-ín*

'assembled,' 3d sing. fem.

past indef. of *jam'a honá* v. n.

jam'a-í s. f. 'collection.'

jam'a karke 'having assem-

bled or gathered together,'

conj. part. of *jam'a karná* v. a.

jam'a kartá 'I gather,' 1st

sing. masc. pres. indef. of

jam'a karná v. a.

jam'a kartá hai 'art gather-

ing,' 2d sing. masc. pres.

of *jam'a karná* v. a.

janam s. m. 'life, birth.'

janam páná v. a. 'to receive life, to be born.'

jarwáyá 'caused to be set,'
 masc. past indef. of *jar-*
wáná v. a.
jashn s. m. 'a feast, a banquet.'
jatá-e 'made known,' masc.
 plur. past indef. of *jatáná*
 v. a.
jawáb s. m. 'an answer.'
jawáb dená v. a. 'to give an
 answer, to reply.'
jawáb diyá 'answered,' masc.
 past indef. of *jawáb dená*
 v. a.
jawáb men 'in answer,' loc.
 sing. of *jawáb* s. m.
jawádhír (plur. of *jauhar*)
 s. m. 'jewels, gems.'
jawánmardí s. f. 'manliness,
 magnanimity.'
jazīre ke 'of an island,' gen.
 sing. of *jazīra* s. m.
jazīre men 'in the island or
 peninsula,' loc. sing. of *ja-*
zíra s. m.
já 'having gone,' conj. part.
 of *jáná* v. n.
já 'go thou,' 2d sing. imper.
 of *jáná* v. n.
já baiṭhá 'went and sat.'
jádhúgar s. m. 'a conjurer, a
 magician.'
já-e 'should go,' 3d sing. pot.
 of *jáná* v. n.
já-egá 'shall go,' 3d sing.
 masc. fut. of *jáná* v. n.

jákar 'having gone,' conj.
 part. of *jáná* v. n.
jámi' *masjid* s. m. 'a cathe-
 dral mosque.'
ján s. f. 'life, self.'
jáná 'knew, thought,' masc.
 past indef. of *jánná* v. n.
ján-bakhshí s. f. 'giving of life,
 pardon of a capital crime.'
ján-bakhshí kí 'pardoned,'
 fem. past indef. of *ján-*
bakhshí karná v. a. (go-
 verns gen. with *kí*).
jáne 'to go,' inflected form
 of *jáná* v. n.
jáne oblique form of *jáná*
 'to go,' used substantively
 'going.'
jáne dí 'allowed to go,' fem.
 past indef. of *jáne dená*
 v. a.; see r. 164.
ján-pahchánon 'acquaint-
 ances,' oblique plur. of
ján-pahcháñ s. m.
jántá hín 'am esteeming,'
 1st sing. masc. pres. of
jánná v. a.
jántá thá 'was knowing,'
 1st sing. masc. imperf. of
jánná v. a.
jánte 'know,' 2d plur. pres.
 indef. of *jánná* v. a.
jánte hain 'are supposing,'
 3d plur. masc. pres. of
jánná v. a.

<i>jānuar ká</i> 'of an animal,' gen. sing. of <i>jānuar</i> s. m.	<i>jhúkhálá</i> adj. 'snappish, peevish, morose.'
<i>já-o</i> 'go ye,' 2d plur. imper. of <i>jána</i> v. n.	<i>jhúth</i> s. m. 'a falsehood, a lie.'
<i>já pahunché</i> 'went and arrived.'	<i>jhúth bolná</i> v. n. 'to utter falsehoods, to lie.'
<i>jári</i> adj. 'flowing.'	<i>jín ke</i> 'of whom, whose,' gen. plur. of <i>jo</i> relative pron.
<i>játá</i> 'going,' masc. pres. part. of <i>jána</i> v. n.	<i>jín ko</i> 'whom,' acc. plur. of <i>jo</i> relative pron.
<i>játá hai</i> 'art going,' 2d sing. masc. pres. of <i>jána</i> v. n.	<i>jis</i> 'which,' oblique sing. of <i>jo</i> relative pron.
<i>játá hūn</i> 'I am going,' 1st sing. masc. pres. of <i>jána</i> v. n.	<i>jise</i> 'to whom,' dat. sing. of <i>jo</i> relative pron.
<i>játá rah</i> 'depart,' 2d sing. imper. of <i>játá rahná</i> v. n.	<i>jis ke</i> } 'whose, of whom,' <i>jis kī</i> } gen. sing. of <i>jo</i> relative pron.
<i>játá thá</i> 'was going,' 3d sing. masc. imperf. of <i>játá</i> v. n.	<i>jis ne</i> 'by whom,' agent sing. of <i>jo</i> relative pron.
<i>játe ho</i> 'are going,' 2d plur. masc. pres. of <i>jána</i> v. n.	<i>jis pás</i> for <i>jis ke pás</i> 'to whom.'
<i>játi</i> 'going,' fem. of <i>játá</i> .	<i>jis waqt</i> for <i>jis waqt men</i> 'in which time, when.'
<i>játi rahí</i> 'was lost,' 3d sing. fem. past indef. of <i>játá rahná</i> v. n.	<i>jīne</i> 'as many,' inflected masc. form of <i>jīná</i> adj.
<i>játi thí</i> 'was going,' 3d sing. fem. imperf. of <i>jána</i> v. n.	<i>jīyá hai</i> 'is alive,' 3d sing. masc. perf. of <i>jína</i> v. n.
<i>já-úngá</i> 'I shall go,' 1st sing. masc. fut. of <i>jána</i> v. n.	<i>jí men</i> 'into the mind,' loc. sing. of <i>jí</i> s. m.
<i>jháro</i> 'brush ye,' 2d plur. imper. of <i>jhárná</i> v. a.	<i>jo</i> relative pron. 'who, which, that, whatever.'
<i>jhukáke</i> 'having bent down,' conj. part. of <i>jhukáná</i> v. a.	<i>jo</i> adv. 'when.'
<i>jhukáte hañ</i> 'are bowing,' 3d plur. masc. pres. of <i>jhukáná</i> v. a.	<i>jo</i> conj. 'if.'
	<i>jo jo</i> pron. 'whatever,' see r. 59.

jo kahná hai 'what you have to say.'

jo kuchh pron. 'whatever.'

jonhí adv. 'immediately, as soon as.'

jude 'separate, apart, distinct,' inflected masc. of *judá* adj.

jude jude 'separate, one by one.'

judí 'separate, distinct, different,' fem. of *judá* adj.

judí judí 'distinct.'

jú-á s. m. 'gaming, dice.'

jú-á khelná v. a. 'to gamble.'

jú-ári s. m. 'a gambler.'

jútí s. f. 'a shoe.'

kabhí } adv. 'ever.'

kabhú }

kah 'say,' 2d sing. imper. of *kahná* v. a.

kahá 'said,' masc. past indef. of *kahná* v. a.

kahán 'where?' interrog. adv. of place.

kahán se 'from where?'

kahegá 'will say,' 3d sing. masc. fut. of *kahná* v. a.

kahí 'told,' fem. sing. past indef. of *kahná* v. a.

kahín ko 'somewhere, to some place.'

kahlátá hai 'is called,' 3d sing. masc. pres. of *kahláná* v. a.

kahlá-ún 'I should be called,' 1st sing. aor. of *kahláná* v. a.

kahláyá 'was called,' masc. past indef. of *kahláná* v. a.

kahná v. a. 'to tell, to say, to state.'

kahne 'to say,' inflected inf. of *kahná* v. a.

kahne lagá 'began to say,' 3d sing. masc. past indef. of *kahne lagná* v. n.; see r. 163.

kahne lage 'began to say,' 3d plur. masc. past indef. of *kahne lagná* v. n.

kahne lagi 'began to say,' fem. of *kahne lagá*.

kahne lagná v. n. 'to begin to say;,' see r. 163.

kaho 'say, tell,' 2d plur. imper. of *kahná* v. a.

kahtá 'dost thou say?' 2d sing. masc. pres. indef. of *kahná* v. a.

kahtá thá 'was saying,' 3d sing. masc. imperf. of *kahná* v. a.

kahte haín 'they are saying,' 3d plur. masc. pres. of *kahná* v. a.

kahte ho 'you are saying,' 2d plur. masc. pres. of *kahná* v. a.

kahúngá 'I shall say,' 1st

sing. masc. fut. of <i>kahná</i>	<i>karam kar</i> 'show kindness,'
v. a.	2d sing. imper. of <i>karam</i>
<i>kaisá</i> adj. 'what-like? what sort of? how?'	<i>karná</i> v. a.
<i>kaisí</i> fem. of <i>kaisá</i> adj.	<i>kare</i> 'may make, give, do, &c.; should perform or make;' 3d sing. aor. or pot. of <i>karná</i> v. a.
<i>ka-i</i> adj. 'some, several.'	<i>karen</i> 'let them make,' 3d plur. imper. of <i>karná</i> v. a.
<i>kal</i> s. m. 'yesterday.'	<i>karke</i> 'having made,' conj. part. of <i>karná</i> v. a.
<i>kalapte</i> 'grieving,' inflected pres. part. of <i>kalapná</i> v. n.	<i>karo</i> 'make ye,' 2d plur. imper. of <i>karná</i> v. a.
<i>kalolen</i> 'gambols,' nom. plur. of <i>kalol</i> s. f.	<i>kar rahe hain</i> 'are continuing to make,' 3d plur. masc. pres. of <i>kar rahná</i> v. a.
<i>kalolen karná</i> v. a. 'to gambol, to frisk about.'	<i>kar saktá</i> 'could do,' 3d sing. masc. pres. indef. of <i>kar sakná</i> v. n.; see r. 148.
<i>kal se</i> 'from yesterday,' abl. of <i>kal</i> .	<i>kartá</i> 'would make or do,' 3d sing. masc. pres. indef. of <i>karná</i> v. a.
<i>kamá-e</i> 'earned, gained or have gained,' masc. plur. past indef. of <i>kamáná</i> v. a.	<i>kartá hai</i> 'art making,' 2d sing. masc. pres. of <i>karná</i> v. a.
<i>kamānevālá</i> 'husband' (lit. 'earner'), noun of agency of <i>kamáná</i> v. a.	<i>kartá hai</i> 'is making,' 3d sing. masc. pres. of <i>karná</i> v. a.
<i>kamína</i> adj. 'mean, base, of low condition.'	<i>kartá hūn</i> 'I am doing or performing,' 1st sing. masc. pres. of <i>karná</i> v. a.
<i>kamíne</i> inflected form of <i>kamína</i> adj.	<i>kartá thá</i> 'was making,' 3d sing. masc. imperf. of <i>karná</i> v. a.
<i>kamíne kī</i> 'of a mean (man),' gen. sing. of <i>kamína</i> adj.	
<i>kane</i> adverbial prep. 'near to, to' (governs gen. with <i>ke</i>).	
<i>kapron ko</i> 'clothes,' acc. plur. of <i>kaprá</i> s. m.	
<i>kar</i> 'having made,' conj. part. of <i>karná</i> v. a.	
<i>karam</i> s. m. 'kindness.'	

karte 'making,' inflected form of *kartā* pres. part. of *karnā* v. a.
karte ho 'are you following,' 2d plur. masc. pres. of *karnā* v. a.
karūn 'can I do,' 1st sing. aor. of *karnā* v. a.
karūngā 'I will make or shall put,' 1st sing. masc. fut. of *karnā* v. a.
karvāyā 'caused to be done,' 3d sing. masc. past indef. of *karvānā* v. a.
karvī fem. of *karvā* adj. 'bitter.'
kasbion men 'among harlots,' loc. plur. of *kasbī* s. f.
kaun interrog. pron. 'who?'
kā 'of,' sign of gen. case; see rr. 18, 21.
kāl s. m. 'famine, dearth.'
kālā adj. 'black, dark.'
kām s. m. 'use, service, work, occupation, employment, business.'
kām ānā v. n. for *kām men ānā* 'to come into use, to be of service.'
kāmīl adj. 'complete, perfect.'
kām karnā v. a. 'to follow an occupation.'
kānṭā s. m. 'a fork' (2d decl.).
kārobār s. m. 'business, concern.'

kāt 'having cut off,' conj. part. of *kātnā* v. a.
kāt dālā 'cut off,' masc. past indef. of *kāt dālnā* v. a.; see r. 147.
kāteḡā 'will cut off,' 3d sing. masc. fut. of *kātnā* v. a.
kāteṇ 'let us spend' (lit. 'let us cut'), 1st plur. imper. of *kātnā* v. a.
kāttā 'reapest,' 2d sing. masc. pres. indef. of *kātnā* v. a.
kāttā hūn 'I am reaping,' 1st sing. masc. pres. of *kātnā* v. a.
ke 'of,' sign of gen. case; see r. 21.
ketī fem. of *ketā* adj. 'how much?'
ketī dūr for *ketī dūr par* 'at how much distance, how far.'
ḡhabar s. f. 'information, news, an account.'
ḡhabardār adj. 'careful.'
ḡhabar denā v. a. 'to inform, to acquaint.'
ḡhafagī se 'with anger,' abl. sing. of *ḡhafagī* s. f.
ḡhafā adj. 'angry.'
ḡhafā honā v. n. 'to be angry;' see r. 168.
ḡhaīma s. m. 'a tent, a pavilion.'
ḡharā adj. 'standing.'

kharrābī s. f. 'evil, mischief, ruin.'

kharrāb-khastā adj. 'worn out, wretched, miserable.'

kharrā thā 'was standing.'

kharch s. m. 'expenditure, spending.'

kharch kar 'to spend,' root of *kharch karnā* v. a.

kharch kar chūkā 'he had finished spending,' 3d sing. masc. past indef. of *kharch kar chuknā* v. n.; see r. 150.

kharrē hū-e 'stood,' 3d plur. masc. past indef. of *kharrā honā* v. n.

khastā adj. 'disturbed.'

khata s. f. 'a fault, an error.'

khata hojānā v. n. 'to become a fault, to err, to fail.'

khatt o kitābat s. m. 'correspondence.'

khā 'to eat,' root of *khānā* v. a.

khā 'eat,' 2d sing. imper. of *khānā* v. a.

khā-en 'we may eat,' 1st plur. aor. of *khānā* v. a.

khāk s. f. 'dust, earth.'

khāke 'having eaten,' conj. part. of *khānā* v. a.

khāna s. m. 'a place, a house.'

khānā s. m. 'food.'

khāndān s. m. 'family, race.'

khāndān-i lāsānī 'an unequalled family.'

khāne inflected form of *khānā* v. a. 'to eat,' used as a masc. noun 'eating.'

khāne ko 'food,' acc. sing. of *khānā* s. m.

khā-oge 'will you eat?' 2d plur. masc. fut. of *khānā* v. a.

khā sakūngā 'I shall be able to eat,' 1st sing. masc. fut. of *khā saknā* v. n.; see r. 148.

khātā 'eats,' 3d sing. masc. pres. indef. of *khānā* v. a. *khāte* 'eating,' inflected masc. of *khātā* pres. part. of *khānā* v. a.

khāte hain 'are eating,' 3d plur. masc. pres. of *khānā* v. a.

khāte ho 'are you eating?' 2d plur. masc. pres. of *khānā* v. a.

khātir adverb. prep. 'for the sake of, for' (governs gen. with *kī*).

khātir s. f. 'inclination, soul, mind, &c.'

khātir-khwāh adj., used adverbially, 'agreeably to one's wishes, satisfactorily.'

khātir-khwāh jānā v. a. 'to make known satisfactorily.'

khá-ún 'shall I eat? I may eat,' 1st sing. pot. or aor. of *kháná* v. a.

kháwind s. m. 'lord, master.'
kháwind kí 'of the lord,' gen. sing.

kháwind ne 'by the lord,' agent sing.

kháyá 'eaten,' past part. of *kháná* v. a.

kháyá 'ate,' masc. past indef. of *kháná* v. a.

kháyá cháhna v. a. 'to wish to eat;' see r. 157.

kháyá thá 'had eaten,' masc. pluperf. of *kháná* v. a.

kheltá hún 'am playing,' 1st sing. masc. pres. of *khelná* v. a.

khēt men 'in the field,' loc. sing. of *khēt* s. m.

khētōn men 'into the fields,' loc. plur. of *khēt* s. m.

khidmat s. f. 'service, presence.'

khidmat karná v. a. 'to serve.'

khidmat men 'into the service or presence,' loc. sing. of *khidmat* s. f.

khilákar 'having given to eat,' conj. part. of *khiláná* v. a.

khiláyá 'caused to eat,' past part. of *khiláná* v. a.

khiláyá karná v. a. 'to con-

stantly make to eat;' see r. 155.

khiláyá kartá 'would constantly make to eat,' 3d sing. masc. pres. indef. of *khiláyá karná* v. a.

khilqat s. f. 'creation.'

khinchwáyá 'caused to be drawn,' masc. past indef. of *khinchwáná* v. a.

khitáb s. m. 'a title.'

khitáb diyá 'gave a title, called,' masc. past indef. of *khitáb dená* v. a.

khíyál s. m. 'thought, idea.'

khínch 'having drawn,' conj. part. of *khínchná* v. a.

khír s. f. 'rice-milk.'

khodkar 'having dug,' conj. part. of *khodná* v. a.

khogayá thá 'was lost,' 3d sing. masc. pluperf. of *khójáná* v. n.

khoyá 'lost,' past part. masc. of *khoná* v. a.

khoyá gayá hai 'has been lost,' 3d sing. masc. perf. of *khoyá jáná* v. n.; see r. 160.

Khudá s. m. 'God.'

Khudá aisá kare 'may God do so.'

Khudá ke 'of God,' gen. sing.

Khudá ko 'to God,' acc. sing.

Khudāwand s. m. 'lord, master.'

Khudāwand for *ai Khudāwand* 'My lord!' voc. sing.
ai Khudāwand 'O lord!' voc. sing.

khule 'uncovered,' inflected masc. of *khulā* past part. of *khulnā* v. n.

khush adj. 'glad, pleased, delighted.'

khush honā v. n. 'to be glad, to be pleased.'

khushī s. f. 'gladness, mirth.'

khushī karnā v. a. 'to be merry.'

khushī karne lage 'began to be merry,' 3d plur. masc. past indef. of *khushī karne lagnā* v. n.; see r. 163.

khushī manā-en 'we may be merry,' 1st plur. aor. of *khushī manānā* v. a.

khushī manānā v. a. 'to make merry.'

khushī manā-ūn 'I might make merry,' 1st sing. pot. of *khushī manānā* v. a.

khushī men 'into the joy,' loc. sing. of *khushī* s. f.

khushka s. m. 'boiled rice.'

khushnūdi s. f. 'pleasure.'

khūb adj. 'well, good, excellent, pleasant.'

khūb, used adverbially, 'very.'

khūbī s. f. 'pleasantness, well-being.'

khūbī se 'with excellence' or 'excellently,' abl. sing. of *khūbī* s. f.

khūb sā adj. 'very well.'

khūnī s. m. 'a murderer.'

khūnī-on ne 'by the murderers,' agent plur. of *khūnī* s. m.

khwāb s. m. 'a dream.'

khwāb dekhnā for *khwāb men dekhnā* v. a. 'to see in a dream.'

khwāh 'wishing, desiring' (used in compounds).

ki conj. 'so that, when, that, or, saying.'

ki pron. 'who, that.'

kināre for *kināre par* 'on the bank or coast,' loc. sing. of *kināra* s. m.

kis 'who? what?' oblique sing. of *kaun* interrog. pron.

kis bhā-o for *kis bhā-o par* 'at what price or rate.'

kisī 'some, any, a certain,' oblique sing. of *koī* pron.

kisī ká 'of some one, of any one,' gen. sing. of *koī* pron.

kisī ne 'by some one,' agent sing. of *koī* pron.

kis ká 'of whom? whose?'

- gen. sing. of *kaun* interrog. pron.
- kis kām āve* for *kis kām men āve* 'into what service or use would it come?'
- kis kis* 'what, what?' oblique sing. of *kaun* pron.
- kis kī* 'whose? of whom?' gen. sing. of *kaun* interrog. pron.
- kis ne* 'by whom?' agent sing. of *kaun*.
- kisū* 'any,' oblique sing. of *kuchh* pron.
- kis wāste* for *kis ke wāste* 'for what? why?'
- kitāb* s. f. 'a book' (4th decl.).
- kitne* 'how many?' inflected masc. of *kitnā* adj.
- kitte ko* 'for how much?' dat. sing. of *kittā* adj.
- kiyā* 'done,' past part. of *karnā* v. a.
- kiyā* 'did, gave, made,' masc. past indef. of *karnā* v. a.
- kiyā hai* 'have committed,' masc. perf. of *karnā* v. a.
- kiyā karnā* v. a. 'to do frequently or constantly;' see r. 155.
- kī* 'of,' sign of gen. case; see r. 21.
- kī* 'made' or 'gave,' fem. of *kiyā* past indef. of *karnā* v. a.
- kije* 'be pleased to make,' respectful of *karnā* v. a.
- kijīye* 'be pleased to practise,' respectful of *karnā* v. a.
- kijīyo* 'be pleased to make,' respectful of *karnā* v. a.
- kīn* 'had,' fem. plur. of *kiyā* past indef. of *karnā* v. a.
- ko* sign of dat. and acc. cases, see r. 18; has meanings 'to, for,' when used for dat. case.
- ko-ī* pron. 'any one, any, a certain, some, some one.' When there are several *ko-īs*, translate the first by 'one,' and the others by 'another.'
- kornish* s. f. 'salutations.'
- kos* s. m. a land measure varying in different parts of India from one to two miles.
- koson ūpar* for *koson ke ūpar* 'many miles off.'
- kotāhī* s. f. 'littleness, deficiency.'
- koṭhe par* 'on the house-top,' loc. sing. of *koṭhā* s. m.
- kotwāl ke* 'of the kotwāl,' gen. sing. of *kotwāl* s. m.
- 'the head of the police in a city.'
- kotwāl ne* 'by the kotwāl,' agent sing. of *kotwāl* s. m.

kuchh pron. 'any thing, any, some, something.'

kurtí s. f. 'a coat.'

kusháda adj. 'open, extended.'

kusháda karná v. a. 'to open, to expand.'

kuttá s. m. 'a dog.'

kutte ko 'a dog,' acc. sing. of *kuttá* s. m.

kutte se 'with a dog,' abl. sing. of *kuttá* s. m.

kú-e 'a well,' oblique sing. of *kú-á* s. m.

kú-e men 'in the well,' loc. sing. of *kú-án* or *kú-á* s. m.

kú-e par 'at a well,' loc. sing. of *kú-án* or *kú-á* s. m.

Kúfe men 'in Kúfa,' loc. of *Kúfa* s. m.

Kúfi-on ne 'by the Kúfans,' agent plur. of *Kúfí* s. m.

kyá interrog. pron. 'what?'

kyún interrog. adv. 'why?'

kyúnkar adv. 'how?'

kyúnki conj. 'for, because.'

lagá 'began; touched, reached; joined himself,' 3d sing. masc. past indef. of *lagná* v. n.

lagá churáne 'began to steal,' 3d sing. masc. past indef. of *lagná* v. n.; see r. 163.

lagá dún 'I can put,' 1st

sing. aor. of *lagá dená* v. a.

lagá púchhne 'he began to ask,' 3d sing. masc. past indef. of *púchhne lagná* v. n.; see r. 163.

lagá liyá 'embraced or applied,' masc. past indef. of *lagá lená* v. a.

lagátá hún 'I am planting,' 1st sing. masc. pres. of *lagáná* v. a.

lag chale the 'having joined, they had come along,' 3d plur. pluperf. of *lag chalná* v. n.

lage 'began, are attached or belong,' 3d plur. masc. past indef. of *lagná* v. n.

lagti hai 'is seeming,' 3d sing. fem. pres. of *lagná* v. n.

lahú luháná adj. 'covered with blood, gory.'

la'in adj. 'accursed, detested.'

langar s. m. 'an anchor' (1st decl.).

langar ufháná v. a. 'to weigh anchor.'

lará-í s. f. 'war, battle, fighting.'

larhá s. m. 'a boy, a child.'

larke 'boy,' oblique sing. of *larhá* s. m.

larke ko 'to the boy,' dat. sing. of *larhá* s. m.

larke ne 'by the boy,' agent
 sing. of *larḱá* s. m.
larke se 'from the boy,' abl.
 sing. of *larḱá* s. m.
larḱo 'O children,' voc. plur.
 of *larḱá* s. m.
lashkar s. m. 'an army.'
lashkar ká 'of the army,' gen.
 sing. of *lashkar*.
laundī ke tain for *laundī ko*
 'to the slave-girl,' dat.
 sing. of *laundī* s. f.
lauṭ 'to return,' root of *lauṭ-*
ná v. n.
lauṭ áná v. n. 'to come back.'
lá 'bring,' 2d sing. imper. of
láná v. n.
lágá another form of *lagá*,
 q. v.
lage poetic form of *lage*.
láiq adj. 'qualified.'
lá-iq adverb. prep. 'worthy'
 (governs gen. with *ke*).
lá-iq o fá-iq 'qualified and
 superior.'
lá-in 'brought,' 3d plur. fem.
 past indef. of *láná* v. n.
lálach s. m. 'longing, covet-
 ousness.'
lálach kiyá 'coveted,' masc.
 past indef. of *lálach karná*
 v. a.
lá-o 'bring ye,' 2d plur. im-
 per. of *láná* v. n.
lásání adj. 'without a second

or equal, unequalled, in-
 comparable.'
lásání honá v. n. 'to be un-
 equalled.'
lāṭhī s. f. 'a club or stick.'
lá-ún 'I can bring,' 1st sing.
 pot. of *láná* v. n.
láyá 'hast brought,' 2d sing.
 masc. past indef. of *láná* v. n.
lázim adj. 'meet, proper.'
le 'having taken,' conj. part.
 of *lená* v. a.
le 'he should take,' 3d sing.
 aor. of *lená* v. a.
lechalá 'carried,' masc. past
 indef. of *lechalná* v. a.
lega-e 'took away,' 3d plur.
 masc. past indef. of *lejána*
 v. n.
lega-ī 'took,' 3d sing. fem.
 past indef. of *lejána* v. n.
legayá thá 'had taken away,'
 3d sing. masc. pluperf. of
lejána v. n.
lejákar 'having taken,' conj.
 part. of *lejána* v. n.
lejánewáli 'the taker,' fem. of
lejánewála noun of agency
 of *lejána* v. n.
lejátá hai 'art thou taking
 away?' 2d sing. masc. pres.
 of *lejána* v. n.
lejátá hai 'is taking away,'
 3d sing. masc. pres. of
lejána v. n.

lejātā thā 'was taking along,'
3d sing. masc. imperf. of
lejānā v. n.

lejāyā 'carried,' regular past
part. of *lejānā* v. n. (used
only in compounds).

lejāyā karnā v. a. 'to take
away frequently;' see r.
155.

lekar } 'having taken,' conj.
leke } part. of *lenā* v. a.

lekin conj. 'but, yet.'

le-liyā 'taken away,' past
part. of *le-lenā* v. a.

le liyā jā-egā 'shall be taken
away,' 3d sing. masc. fut.
of *le liyā jānā* v. n.; see
r. 160.

len 'they may take,' 3d plur.
aor. of *lenā* v. a.

len den s. m. 'trade, traffic,
buying and selling.'

len den karke 'having traded,'
conj. part. of *len den karnā*
v. a.

lene ke 'of taking,' gen. of
lenā v. a., used as a masc.
noun.

letā hai 'is taking,' 3d sing.
masc. pres. of *lenā* v. a.

li-l-lāhi 'by God or to God,'
an Arabic expression.

liyā 'took, conquered,' masc.
past indef. of *lenā* v. a.

liyā hai 'hast purchased' (lit.

'hast taken'), masc. perf.
of *lenā* v. a.

liyāqat s. f. 'fitness, capabi-
lity, ability.'

liye adverb. prep. 'for, on
account of' (governs gen.
with *ke*).

lī 'took,' fem. of *liyā* past
indef. of *lenā* v. a.

lī-e 'having taken' or simply
'having,' conj. part. of *lenā*
v. a.

lī-e hū-e 'taking,' past part.
of *lenā*, used adjectively;
see p. 41.

lī-e jātā hai 'art taking
along,' 2d sing. masc. pres.
of *lī-e jānā* v. n.

lijīye 'be pleased to take,'
respectful of *lenā* v. a.

Lodī n. prop.

log s. m. 'people.'

logon oblique plur. of *log*
s. m. 'people.'

logon ne 'by the people,' agent
plur. of *log*.

lohār ko 'to a blacksmith,'
dat. sing. of *lohār* s. m.

machākar 'having excited
or caused,' conj. part. of
machānā v. a.

machchharon ne 'by the
mosquitoes,' agent plur.
of *machchhar* s. m.

maclhlí s. f. 'a fish.'
madd s. f. 'extension.'
madd-i nazar s. f. 'extension of sight.'
magrúr adj. 'proud, fastidious.'
maháján s. m. 'a banker.'
maháján ne 'by the banker,' agent sing.
mahárat s. f. 'proficiency.'
mahfúz adj. 'secure, preserved.'
Mahmúd n. prop. 'Mahmúd.'
Mahmúd-i Ġaznaví n. prop.
mahrúm adj. 'excluded.'
maidán men 'in the plain,' loc. sing. of *maidán* s. m.
main 1st pers. pron. 'I.'
main ne 'by me,' agent sing.
makán s. m. 'a place.'
makánát 'abodes' or 'houses,' Arabic plur. of *makán* s. m.
makánon men 'in places,' loc. plur. of *makán*.
makkhí s. f. 'a fly.'
makkhí kí 'of a fly,' gen. sing.
makr s. m. 'guile, fraud.'
malak-ul-maut s. m. 'the angel of death.'
malhúz adj. 'contemplated, considered.'
malhúz-i khátir 'contemplated in mind.'
ma'lúm adj. 'known, apparent, evident.'

ma'lúm honá v. n. 'to become known.'
maná-en 'we may make,' 1st plur. aor. of *manána* v. a.
maná-ún 'I might make,' 1st sing. pot. of *manána* v. a.
manáyá 'entreated,' masc. past indef. of *manána* v. a.
maná-o 'send for,' 2d plur. imper. of *mangána* v. a.
manji 'was or became polished,' 3d sing. fem. past indef. of *manjna* v. n.
manjte 'becoming polished,' inflected masc. of *manjta* pres. part. of *manjna* v. n.
manjte manjte 'by continually being polished.'
mansúba s. m. 'scheme, project.'
marátib Arabic plur. of *martaba* s. m. 'affairs, matters.'
maríz ne 'by the sick (man),' agent sing. of *maríz* adj.
mar-já-oge 'you will die,' 2d plur. masc. fut. of *mar-jána* v. n.
mar-já-úngá 'I shall die,' 1st sing. masc. fut. of *mar-jána* v. n.
martá hún 'I am dying,' 1st sing. masc. pres. of *marná* v. n.

marzí s. f. 'pleasure.'
marzí-i mubáarak men 'into the august pleasure.'
masal s. f. 'a proverb.'
mashgúl adj. 'engaged, employed.'
mashgúl honá v. n. 'to be employed.'
mashhúr adj. 'well known, celebrated.'
masjíd s. m. 'a mosque.'
masnad s. f. 'a large cushion, a seat.'
masnú adj. 'formed, created.'
ma'súm adj. 'innocent.'
mat 'do not,' negative particle, used with imperative and respectful; see r. 174 note.
mat mār 'do not strike.'
maujúd adj. 'at hand, present.'
mazdúron oblique plur. of *mazdúr* s. m. 'a labourer, a hired servant.'
mazdúron ko 'to the labourers or hired servants,' dat. plur. of *mazdúr* s. m.
mā s. f. 'a mother.'
mā bāp s. m. 'parents.'
māh s. m. 'a month.'
māh ba māh adv. 'monthly' (lit. 'month by month').
mājará s. m. 'a circumstance, an incident.'

māl s. m. 'wealth, property, goods, substance.'
mālik ne 'by the lord,' agent sing. of *mālik* s. m.
māl ká 'of goods,' gen. sing. of *māl* s. m.
máná 'minded,' masc. past indef. of *mánná* v. a.
mánd s. f. 'the den of a wild animal.'
mándagí s. f. 'fatigue.'
mā ne 'by the mother,' agent sing. of *mā* s. f.
mānind adv. prep. 'like' (governs gen. with *kí*, also *ke*).
mānus s. m. 'a man, an individual.'
mār 'having struck' or 'having conquered,' conj. part. of *márná* v. a.
mār 'strike thou,' 2d sing. imper. of *márná* v. a.
mārā 'struck' or 'beat,' masc. past indef. of *márná* v. a.
mārā gayá hai 'has been killed,' 3d sing. masc. perf. of *mārā jáná* v. n., passive of *márná* v. a.; see r. 102.
mārā hai 'has beaten,' masc. perf. of *márná* v. a.
mār-ḡálá 'killed,' masc. past indef. of *mār-ḡálná* v. a.
māre adv. prep. 'by reason, on account' (governs gen. with *ke*).

māre 'has struck,' 3d sing.
aor. of *mārnā* v. a.; see
r. 414.
māri 'struck,' fem. past in-
def. of *mārnā* v. a.
māri ga-i 'has been cut off,'
3d sing. fem. past indef.
of *mārā jānā* v. n.; see
r. 102.
mār lī 'overcame,' sing. fem.
past indef. of *mār-lenā* v. a.
māṭi men 'on the earth,' loc.
sing. of *māṭi* s. f.
māyūs adj. 'hopeless, despe-
rate.'
mekh s. f. 'a tent-pin.'
mekh gārnā v. a. 'to drive
a tent-pin fast into the
ground.'
men 'in, into,' sign of loc.
case.
men se 'from among.'
merā 'of me, my,' gen. sing.
of *maiṇ* 1st pers. pron.
mere 'of me, my,' inflected
masc. of *merā*.
mere ghar hai for *mere ghar*
men hai 'is in my house.'
merī 'my, of me,' fem. of
merā.
mīhnat s. f. 'labour.'
mīhrbān s. m. 'a friend.'
mīlā hai 'is found,' 3d sing.
masc. perf. of *mīlnā* v. n.
mile 'were got,' 3d plur.

masc. past indef. of *mīlnā*
v. n.
mile the 'had attained,' 3d
plur. masc. pluperf. of
mīlnā v. n.
milkiyat s. f. 'possession,
property.'
milli hai 'is to be got,' 3d
sing. fem. pres. of *mīlnā* v. n.
Mirzā fulān Beg 'Mirzā such
a one Beg,' corresponding
to our 'Mr. so and so.'
misl s. f. 'example, likeness.'
misl-i 'like to.'
miṭṭi s. f. 'earth.'
mizāj s. m. 'temperament,
habit of body.'
mizāj kaisā hai 'how are
you?' lit. 'how is your
temperament?'
mol s. m. 'purchase, price.'
mol ho le 'let the purchase
be completed.'
mol lekar 'having purchased,'
conj. part. of *mol lenā* v. a.
mol ṭhahrānā v. a. 'to fix
a price, to determine the
price.'
moṭā adj. 'fat, fatted.'
moṭe 'fat,' inflected masc. of
moṭā.
moṭī 'fat, plump,' fem. of
moṭā.
mu'allim ke 'of the teacher,'
gen. sing. of *mu'allim* s. m.

mu'allim ko 'to a teacher,'
dat. sing. of *mu'allim* s. m.
mu'áf adj. 'excused, absolved,
forgiven.'

mu'álíj s. m. 'a physician.'
mubáarak adj. 'well, auspicious, august.'

muddat s. f. 'a long time.'
muddat ba'd 'after a long
time' for *muddat ke ba'd*.
mufassal adv. 'distinct, full,
specific, in detail.'

mufsid s. m. 'a seditious per-
son, a rebel.'

muft adv. 'for nothing, gra-
tuitously.'

muft lená v. a. 'to take gra-
tuitously, to take that
which one has not toiled
for.'

muhabbat s. f. 'affection, love.'
muhabbaton se 'with affec-
tions,' abl. plur. of *muhab-
bat* s. f.

Muhammad Sháh n. prop.
muháwara s. m. 'current
speech, idiom.'

muhíbb s. m. 'a friend.'

muháj adj. 'indigent, in
want.'

mujhe 'to me,' dat. sing. of
main.

mujhe 'me,' acc. sing. of *main*.

mujh ko 'to me,' dat. sing.
of *main*.

mujh par 'on me,' loc. sing.
of *main*.

mujh úpar for *mere úpar*
'on me.'

mukhálif adj. 'adverse, con-
trary.'

mukhtár adj. 'invested with
power and authority, ab-
solute.'

mukhtár karúngá 'I will
make a ruler, I will ap-
point with full powers.'

mulk s. m. 'a country.'

mulk kî 'of a country,' gen. sing.

mulk ko 'to a country,' dat.
sing.

mulk men 'in or into a coun-
try,' loc. sing.

mulkon se 'from countries,'
abl. plur.

munásib adj. 'proper, expe-
dient.'

munḡaná v. a. 'to shave.'

munh s. m. 'mouth, face.'

munh par 'on the face,' loc.
sing.

munh se 'from the mouth,'
abl. sing.

munkir adj. 'denying.'

munsif adj. 'equitable.'

muqarrar adj. 'fixed, settled,
established.'

muqarrar adv. 'certainly, as-
suredly.'

muqarrar hú-í 'became fixed

or settled,' 3d sing. fem. past indef. of <i>muqarrar</i> <i>honá</i> v. n.	<i>mutanaffir</i> adj. 'detesting, disgusted.'
<i>muqábale</i> 'confronting' for <i>muqábale ke</i> gen. sing. of <i>muqábala</i> s. m.	<i>muttafiq</i> adj. 'agreeing, united.'
<i>muríd</i> s. m. 'a disciple, a follower.'	<i>mutthi men</i> 'in the fist,' loc. sing. of <i>mutthi</i> s. f.
<i>murshid</i> s. m. 'a spiritual guide, an instructor.'	<i>muwáfiq</i> adverb. prep. 'con- formable, according to' (governs gen. with <i>ke</i>).
<i>Musalmán kí</i> 'of a Muham- madan,' gen. sing. of <i>Mu- salmán</i> s. m.	<i>mú-á thá</i> 'was dead,' 3d sing. masc. pluperf. of <i>marná</i> v. n.
<i>Musalmánon ká</i> 'of Muham- madans,' gen. plur. of <i>Mu- salmán</i> s. m.	<i>na</i> adv. 'not.'
<i>musáfir</i> s. m. 'a traveller.'	<i>na</i> , with respectful tense, 'do not.'
<i>musáfir ke</i> 'of a traveller,' gen. sing.	<i>nahín</i> adv. 'not.'
<i>musáhib se</i> 'from a com- panion,' abl. sing. of <i>mu- sáhib</i> s. m.	<i>nahren</i> 'streams,' nom. plur. of <i>nahr</i> s. f.
<i>mushkíl</i> s. f. 'difficulty' (4th decl.).	<i>nahr ko</i> 'the stream or canal,' acc. sing. of <i>nahr</i> s. f.
<i>mushkíl</i> adj. 'difficult, hard, intricate.'	<i>najíb</i> adj. 'excellent, noble.'
<i>Muslim</i> n. prop.	<i>najíb-záde se</i> 'from the noble or well-born,' abl. sing. of <i>najíb-záda</i> adj.
<i>musta'idd</i> adj. 'prepared, ready.'	<i>nakhkhás</i> s. m. 'a market for cattle.'
<i>musta'idd hokar</i> 'having be- come prepared,' conj. part. of <i>musta'idd honá</i> v. n.	<i>nakhwat ke</i> 'of the pride or haughtiness,' gen. sing. of <i>nakhwat</i> s. f.
<i>mutakabbiron kí</i> 'of the proud,' gen. plur. of <i>mu- takabbir</i> adj.	<i>na na</i> 'neither-nor.'
	<i>naql</i> s. f. 'story.'
	<i>naqlí</i> adj. 'fictitious.'
	<i>naqs</i> s. m. 'defect.'
	<i>nasíhat</i> s. f. 'advice, admoni- tion.'

nasihat *kī* 'advised, admonished,' fem. past indef. of *nasihat* *karnā* v. a.
naukar s. m. 'a servant.'
naukar-chākaron ne 'by servants,' agent plur. of *naukar-chākar* s. m.
naukar ko 'a servant,' acc. sing. of *naukar*.
naukaron ká 'of servants,' gen. plur. of *naukar*.
naukaron ko 'to servants,' dat. plur. of *naukar*.
naukaron ko 'servants,' acc. plur. of *naukar*.
nauwáb s. m. 'king's lieutenant, deputy.'
nayá adj. 'new.'
nazar s. f. 'sight, view, glance.'
nazar áná for *nazar men áná* v. n. 'to come into sight, to appear.'
nazar átá hai for *nazar men átá hai* 'appears,' 3d sing. masc. pres. of *nazar áná* v. n.
nazar ucháná v. a. 'to look up.'
nazdik adverb. prep. 'nigh, near,' also 'in the opinion' (governs gen. with *ke*).
nábíná ne 'by a blind (man),' agent sing. of *nábíná* adj.
náchne kī 'of dancing,' gen. of *náchná* v. n., used as a masc. noun.

nāgahānī adj. 'sudden, unlooked for.'
nálá s. m. 'a rivulet, a brook.'
nále ká 'of the brook,' gen. sing. of *nálá* s. m.
nálīsh s. f. 'a complaint.'
nálīshī s. m. 'a complainant, a plaintiff.'
nálīsh kī 'made a complaint,' fem. past indef. of *nálīsh karnā* v. a.
nám s. m. 'a name.'
námon men 'in names or nouns,' loc. plur. of *nám* s. m.
nám nihád for *nám aur nihád* 'name and race.'
nápák adj. 'impure, polluted.'
nápák karnā v. a. 'to pollute, to defile.'
nás s. m. 'death, annihilation.'
nás lená v. a. 'to take annihilation, to die.'
nātarwānī s. f. 'weakness, want of strength.'
nāw s. f. 'a boat' (4th decl.).
ne 'by,' sign of agent case.
nī'amat s. f. 'a good thing, a delicacy.'
nīdín adv. 'at length, at last.'
nihád s. m. 'race, family.'
nihāyat adj. 'extreme, very much.'

nihāyat adv. 'extremely, very.'
nikal ga-e the 'had gone out,'

3d plur. masc. pluperf. of
nikal jānā v. n.

nikamme 'unprofitable, use-
 less,' inflected form of *ni-
 kammā* adj.

nikālā 'took out or turned
 out,' masc. past indef. of
nikālnā v. a.

nikālā diyā for *nikāl diyā*
 'turned out,' masc. past
 indef. of *nikāl denā* v. a.

nikālā hai 'has turned out,'
 masc. perf. of *nikālnā* v. a.

niklā 'hast turned out or
 proved,' 2d sing. masc.
 past indef. of *nikālnā* v. n.

niklā 'issued or appeared,
 went out,' 3d sing. masc.
 past indef. of *nikālnā* v. n.

nikle 'departed,' 3d plur.
 masc. past indef. of *ni-
 kalnā* v. n.

nipaṭ adv. 'very, exceedingly.'
niche adv. 'down, below.'

noch 'having clawed,' conj.
 part. of *nochnā* v. a.

noch nochke 'having plucked
 off bit by bit the flesh.'

nosh-i jān 'eat away,' a Per-
 sian phrase.

nosh jān bād 'let there be
 the eating,' a Persian ex-
 pression.

nujūm 'stars,' plur. of *najm*
 s. m.

nujūm men 'in astrology' for
 'ilm-i *nujūm men*, q. v.

numā-ī, used only in com-
 position, 'showing.'

o conj. 'and.'

pa postpos. 'on.'

pahar s. m. a watch or a space
 of time amounting to three
 hours.

pahār s. m. 'a mountain' (1st
 decl.).

pahinā-o 'cause to put on,'
 2d plur. imper. of *pahi-
 nānā* v. a.

pahle adv. 'in the first place,
 at first, first.'

pahunchá 'arrived,' 3d sing.
 masc. past indef. of *pa-
 hunchnā* v. n.

pahunche 'may reach or ar-
 rive at,' 3d sing. pot. of
pahunchnā v. n.

pahunche 'arrived,' 2d plur.
 masc. past indef. of *pa-
 hunchnā* v. n.

pahunchkar 'having arrived,'
 conj. part. of *pahunchnā*
 v. n.

pahunchtā 'reaches,' 3d sing.
 masc. pres. indef. of *pa-
 hunchnā* v. n.

pahunchtá hai 'falleth' or 'is reaching,' 3d sing. masc. pres. of *pahunchná* v. n.

paidá adj. 'produced.'

paidá kí-e 'gained,' masc. past indef. of *paidá karná* v. a.

paigambar ne 'by the prophet,' agent sing. of *paigambar* s. m.

paise 'copper coins,' nom. plur. of *paisá* s. m. 'a copper coin corresponding nearly to one half-penny; money, cash.'

pakarkar 'having caught,' conj. part. of *pakarná* v. a.

paká 'having cooked,' conj. part. of *pakáná* v. a.

pakrá 'caught,' masc. past indef. of *pakarná* v. a.

palá 'fatted,' past part. of *palná* v. n.

pale hú-e 'fatted,' inflected masc. of past part. (used adjectively) of *palná* v. n. 'to be fattened.'

panáh s. f. 'asylum, refuge, protection.'

par conj. 'but, yet, &c.'

par 'upon, on,' sign of loc. case.

pará 'fell, happened,' 3d sing. masc. past indef. of *parná* v. n.

pará hai 'has fallen' or 'has entered,' 3d sing. masc. perf. of *parná* v. n.

parhezgáron 'the temperate,' oblique plur. of *parhezgár* s. m.

parí-án 'fairies,' nom. plur. of *parí* s. f.

parwarish s. f. 'support, sustenance, maintenance.'

parwarish kare 'may nourish,' 3d sing. aor. of *parwarish karná* v. a.

parwarish páná v. a. 'to receive maintenance or support.'

pas adv. 'therefore.'

pasmándon ko 'the remaining (persons),' acc. plur. of *pasmánda* adj. 'those staying behind.'

Paṭhānon ke 'of the Paṭhāns,' gen. plur. of *Paṭhān* n. prop.

patthar s. m. 'a stone.'

pádsháh s. m. 'a king, an emperor.'

pádsháh kí 'of a king,' gen. sing.

pádsháh ko 'the king,' acc. sing.

pádsháh ne 'by the king,' agent sing.

pá-e the 'had received,' masc. past indef. of *páná* v. a.

- pá-í* 'acquired,' fem. past indef. of *páná* v. a.
- pálá thá* 'had reared,' masc. pluperf. of *pálná* v. a.
- pálkí* s. f. 'a palankeen, a litter.'
- pálne men* 'in the rearing,' loc. of *pálná* v. a., used as a masc. noun.
- pánch* adj. 'five.'
- pání* s. m. 'water.'
- pání andar* for *pání ke andar* 'within the water.'
- pání bharnewáli* s. f. 'the filler of water.'
- pánw men* 'on the feet,' loc. sing. of *pánw* s. m.
- pás* adverb. prep. 'near, at the side, beside, to' (governs gen. with *ke*).
- pát* s. m. 'a leaf.'
- pát* s. m. 'a millstone.'
- pátá* 'I should have received,' 1st sing. masc. pres. indef. of *páná* v. a.
- pátá hai* 'is receiving,' 3d sing. masc. pres. of *páná* v. a.
- páte the* 'were receiving,' 3d plur. masc. imperf. of *páná* v. a.
- páton ke ta-in* 'the leaves,' acc. plur. of *pát* s. m.
- páyá* 'found, received,' &c., masc. past indef. of *páná* v. a.
- páyá thá* 'had received,' masc. pluperf. of *páná* v. a.
- peṭ* s. m. 'belly, stomach.'
- phal* s. m. 'fruit.'
- phande* 'snares,' nom. plur. of *phandá* s. m.
- phans* 'to stick,' root of *phaṇsná* v. n.
- phans já-e* 'should stick,' 3d sing. aor. of *phans jáná* v. n.
- phir* adv. 'again, then.'
- phirá hai* 'has returned,' 3d sing. masc. perf. of *phirná* v. n.
- phir-já-e* 'should go back,' 3d sing. aor. of *phir-jáná* v. n.
- phirná* v. n., used as a masc. noun 'wandering.'
- phiro* 'turn ye,' 2d plur. imper. of *phirná* v. n.
- phirtá thá* 'was wandering,' 3d sing. masc. imperf. of *phirná* v. n.
- phúl* s. m. 'a flower.'
- pichhlá* adj. 'last, latter.'
- pichhle* inflected masc. of *pichhlá*.
- pichhle pahar* for *pichhle pahar men* 'in the last watch.'
- pidar ko* 'for the father,' dat. sing. of *pidar* s. m.
- piyá* 'drank,' masc. past indef. of *píná* v. a.
- piyár* s. m. 'affection, love.'

piyāre inflected masc. of *pi-yārā* adj. 'beloved.'
piyāse 'thirsty,' masc. plur. of *piyāsā* adj.
piyā thā 'had drunk,' masc. pluperf. of *pīnā* v. a.
pīchhe adverb. prep. 'in the rear, behind, after' (governs gen. with *ke*).
pīchhe lage 'followed,' 3d plur. masc. past indef. of *pīchhe lagnā* v. n. (governs gen. with *ke*).
pīchhe se 'from behind' or 'from the rear,' abl. of *pīchhā* s. m.
pīdrī s. f. 'a tomtit.'
pīke 'having drunk,' conj. part. of *pīnā* v. a.
pīne inflected masc. of *pīnā* v. a. 'to drink,' used as a masc. noun 'drinking.'
pīr s. m. 'a saint, a spiritual guide.'
pīrhī s. f. 'a generation.'
pīrhī ba pīrhī 'for successive generations.'
pīr murshid 'Your majesty' or 'Sir,' a respectful form of address.
pīsnā v. a. 'to grind.'
pītā hūn 'I am drinking,' 1st sing. masc. pres. of *pīnā* v. a.
niṭṭe haṇ 'are beating,' 3d

plur. masc. pres. of *pīṭnā* v. a.
poshāk s. f. 'raiment, robe.'
prajā s. m. 'a subject.'
purānā adj. 'old.'
pūchhā 'asked' or 'enquired,' masc. past indef. of *pūchhnā* v. a.
pūchhne 'to ask,' inflected infin. of *pūchhnā* v. a.
pūchhne lage 'began to ask,' 3d plur. masc. past indef. of *pūchhne lagnā* v. n.; see r. 163.
pūchhte ho 'are you asking?' 2d plur. masc. pres. of *pūchhnā* v. a.
pūchhtī hai 'art thou asking?' 2d sing. fem. pres. of *pūchhnā* v. a.
pūchhūngā 'I shall ask,' 1st sing. masc. fut. of *pūchhnā* v. a.
pūjā s. f. 'worship, adoration.'
pūjā karnā v. a. 'to worship, to adore.'
qadīm se 'from of old,' abl. of *qadīm* adj.
qadr s. f. 'value, importance.'
qadr dānī s. f. 'appreciation of merit, patronage.'
qaid s. f. 'imprisonment, confinement.'

- qaid karne kī* 'of making captive or imprisoning,' gen. of *qaid karnā* v. a., used as a masc. noun.
- qalamrau men* 'in the empire,' loc. sing. of *qalamrau* s. m.
- qarine se* 'with order, in connection,' abl. sing. of *qarina* s. m.
- qasam* s. f. 'an oath.'
- qasam khānā* v. a. 'to take an oath,' lit. 'to eat an oath.'
- qatl kar dālā thā* 'had murdered or killed outright,' masc. pluperf. of *qatl kar dālnā* v. a.
- qawm* s. f. 'a tribe.'
- qazākār* adv. 'by chance.'
- qazzāqon ne* 'by robbers,' agent plur. of *qazzāq* s. m., our word 'Cossack' from this.
- qābil* adverb. prep. 'capable of, worthy,' &c. (governs gen. with *ke*).
- qāfile ke* 'of the caravan,' gen. sing. of *qāfila* s. m.
- qāsidoṇ ko* 'the couriers,' acc. plur. of *qāsīd* s. m.
- qātil* s. m. 'a murderer, a slayer.'
- qāzī* s. m. 'a judge, a cadī.'
- qāzī ke* 'of the judge,' gen. sing.
- qāzī ne* 'by the judge,' agent sing.
- qil'a* s. m. 'a fort.'
- qil'a-i mubārak* 'the auspicious fort.'
- qimat* s. f. 'price.'
- raf'a* s. m. 'finishing.'
- raf'a hū-ī* 'was removed,' 3d sing. fem. past indef. of *raf'a honā* v. n.
- raft* s. f. 'going.'
- rah* 'continue,' 2d sing. imper. of *rahnā* v. n.
- rahā* 'remained, continued,' 3d sing. masc. past indef. of *rahnā* v. n.
- rahe* 'remained,' 3d plur. masc. past indef. of *rahnā* v. n.
- rahe the* 'had remained,' 3d plur. masc. pluperf. of *rahnā* v. n.
- rahiye* } 'be pleased to re-
- rahiyo* } main,' respectful of *rahnā* v. n.
- rahī* 'remained,' 3d sing. fem. past indef. of *rahnā* v. n.
- rahm* s. m. 'compassion.'
- rahne* 'to remain,' inflected infin. of *rahnā* v. n.
- rahne detī* 'does allow to remain,' 3d sing. fem. pres. indef. of *rahne denā* v. a.; see r. 164.

- rahne ke* 'of remaining, living,' &c., gen. of *rahná* v. n., used as a masc. noun.
- rahne ko* 'for staying,' dat. of *rahná* v. n., &c.
- rahne lage* 'began to live,' 3d plur. masc. past indef. of *rahne lagná* v. n.; see r. 163.
- rahne se* 'from remaining,' abl. of *rahná* v. n., used as a masc. noun.
- rahnewále* 'dwellers,' nom. plur. of *rahnewálá* s. m., noun of agency from *rahná* v. n.
- rahnewále ke* 'of a dweller,' gen. sing.
- rahnewálon kí* 'of the dwellers or inhabitants,' gen. plur.
- rahnewálon ne* 'by the inhabitants,' agent plur.
- rah-numá-í* s. f. 'guidance, direction.'
- raho* 'remain ye,' 2d plur. of *rahná* v. n.
- rahtá hai* 'is living,' 3d sing. masc. pres. of *rahná* v. n.
- rahte* 'do remain,' 2d plur. masc. pres. indef. of *rahná* v. n.
- rahte ho* 'are remaining,' 2d plur. pres. of *rahná* v. n.
- rahte the* 'were living,' 3d plur. masc. imperf. of *rahná* v. n.
- rahtí thín* 'were living,' 3d plur. fem. imperf. of *rahná* v. n.
- ra-íson ko* 'princes, chiefs,' &c., acc. plur. of *ra-ís* s. m.
- rakh* 'having placed,' conj. part. of *rakhná* v. a.
- rakh* 'hold' or 'have,' 2d sing. imper. of *rakhná* v. a.
- rakhá* 'kept,' masc. past indef. of *rakhná* v. a.
- rakhe* 'may keep,' 3d sing. pot. of *rakhná* v. a.
- rakhegí* 'she will keep,' 3d sing. fem. fut. of *rakhná* v. a.
- rakhní* 'the having,' fem. of *rakhná* v. a. 'to have,' used as a noun.
- rakhtá ho* 'he may be having,' 3d sing. masc. pres. aor. of *rakhná* v. a.; see r. 114.
- rakhtí* 'has,' 3d sing. fem. pres. indef. of *rakhná* v. a.
- rakhwáli* s. f. 'guarding, protecting.'
- rakhwálon ká* 'of the keepers,' gen. plur. of *rakhwál* s. m.
- rang* s. m. 'colour.'
- rang ba rang* 'various colours.'

rassī s. f. 'a string, a cord.'
raste men 'in the way' or
 'on the road,' loc. sing. of
rasta s. m.
rawána adj. 'proceeding.'
rawána honá v. n. 'to go, to
 proceed.'
razámandī s. f. 'satisfaction.'
ráh s. f. 'a road, a way.'
ráhi se 'to a traveller,' abl. of
ráhi s. m. (abl. frequently
 so used with *kahná* v. a.).
ráh men 'in the way, in or
 on the road,' loc. sing. of
ráh s. f.
rājá s. m. 'a king, a ruler.'
rákas s. m. 'a demon.'
ráste men 'in or on the road,'
 loc. sing. of *rástá* s. m. (2d
 decl.).
rihlat s. f. 'departure.'
rihlat kí 'has departed or
 died,' fem. past indef. of
rihlat karná v. a.
rishta s. m. 'connection, kin-
 dred.'
rishta-i 'Alí s. m. 'connection
 or kindred of 'Alí.'
ro-e 'wept,' masc. plur. of *royá*
 past part. of *roná* v. n.
ro-i 'wept,' 3d sing. fem. past
 indef. of *roná* v. n.
rokar 'having wept,' conj.
 part. of *roná* v. n.
rokar s. f. 'cash, treasure.'

roná v. n. 'to weep,' used as
 a masc. noun 'weeping.'
rone lage 'began to cry,' 3d
 plur. masc. past indef. of
rone lagná v. n.; see r. 163.
ronewálá 'a weeper, one who
 weeps,' noun of agency
 from *roná* v. n.
roshan adj. 'light, bright.'
roshní s. f. 'light, brightness,
 splendour.'
rote 'weeping,' inflected masc.
 pres. part. of *roná* v. n.
rote hū-e 'weeping,' pres. adj.
 part. of *roná* v. n.
rote rote 'continually crying.'
rofi s. f. 'bread.'
roton ke ta-in for *roton ko*
 'the weepers,' acc. plur. of
rotá pres. part. of *roná* v. n.
roz s. m. 'a day.'
rozgár s. m. 'service, employ-
 ment, livelihood.'
roz se 'from the day,' abl.
 sing. of *roz* s. m.
rukḥ s. m. 'face.'
rukḥ kiya 'turned to,' hence
 'went in a particular di-
 rection,' masc. past indef.
 of *rukḥ karná* v. a.
rukhsat s. f. 'leave, permis-
 sion, congé, dismissal.'
rukhsat honá v. n. 'to have
 leave to depart, to take
 leave.'

rukhsat hū-ī 'had leave to depart,' 3d sing. fem. past indef. of *rukhsat honā* v. n.
rupa-e nom. plur. of *rūpiya* s. m. 'a rupee.'
rupaiyā 'rupees,' nom. plur. of *rūpiya* s. m.
rupa-on kā 'of rupees,' gen. plur. of *rūpiya* s. m.
rupayā } s. m. 'a rupee.'
rūpayā }
rūpaye or *rūpa-e* nom. plur. of *rūpiya* s. m. 'a rupee.'

sab adj. 'all.'
sabab s. m. 'cause, reason.'
sabab adverb. prep. 'by reason, because' (governs gen. with *ke*).
sab hī 'all indeed.'
sabhon kī 'of all,' gen. plur. of *sab* adj.
sab kuchh 'all, every thing.'
sabqat s. f. 'excellence, surpassing, excelling.'
sabqat le-jānā v. n. 'to bear away the palm.'
sabr s. f. 'patience, endurance.'
sabr karnā v. a. 'to have patience, to be patient.'
sabza s. m. 'verdure, herbage.'
sach s. m. 'truth.'
sach adj. 'true.'
sachchī fem. of *sachchā* adj. 'true.'

saddā adv. 'always.'
sadqe honevālā 'one who becomes a sacrifice,' noun of agency of *sadqe honā* v. n.
safar s. m. 'a journey, travel, travelling.'
safar karnā v. a. 'to travel.'
safar karte waqt 'at the time of travelling.'
safar kiya 'travelled or took his journey,' masc. past indef. of *safar karnā* v. a.
safar kī 'of the journey,' gen. sing. of *safar* s. m.
sag s. m. 'a dog.'
sahrā kī 'of the desert,' gen. sing. of *sahrā* s. m.
sahīn 'endure,' 3d plur. fem. pres. indef. of *sahnā* v. n.
sainon se 'with signs, hints, signals,' abl. plur. of *sain* s. f.
sair s. f. 'excursion, perambulation, travelling.'
sair karne 'to make excursions, to travel,' inflected form of *sair karnā* v. a.
sakhāwat s. f. 'liberality.'
sakht adj. 'harsh, austere, stern.'
sakht-mizāj 'of a harsh disposition or stern nature.'
saktā 'is able,' 3d sing. masc. pres. indef. of *saknā* v. n.
sakūngā 'I shall be able,' 1st sing. masc. fut. of *saknā* v. n.

- salāh* s. f. 'advice, counsel.'
salām s. m. 'salutation, compliments.'
salāmat s. f. 'health.'
salāmat chhorā for *salāmat men chhorā* 'left in safety.'
salāmat ko 'safety,' acc. sing. of *salāmat* s. f.
salāmun 'alarka 'peace or safety to thee,' an Arabic phrase.
salāmun 'alarka karke 'having said, Peace or safety to thee.'
saltanat s. f. 'sovereignty, dominion.'
saltanat kā 'of sovereignty or empire,' gen. sing.
samajhke 'having considered,' conj. part. of *samajhnā* v. a.
sambhālā 'supported, held up,' masc. past indef. of *sambhālnā* v. a.
samet adverb. prep. 'with' (governs gen. with *ke*).
samjā 'explain,' 2d sing. imper. of *samjhnā* v. a.
sangtarāshon 'stone-cutters,' oblique plur. of *sangtarāsh* s. m. (compounded of *sang* 'stone' and *tarāsh* 'one who cuts').
sardārōn ko 'chiefs,' acc. plur. of *sardār* s. m.
- sarrāfōn ko* 'to the exchangers or money-changers,' dat. plur. of *sarrāf* s. m.
sarzamīn s. f. 'country, region.'
satātī hai 'is annoying,' 3d sing. fem. pres. of *satānā* v. a.
sattar adj. 'seventy.'
saudā s. m. 'trade, marketing in the common way.'
saudāgar s. m. 'a merchant.'
saudāgar kā 'of a merchant,' gen. sing.
saudā-suluf s. m. 'traffic, barter.'
sā adj. 'like, very.'
sābiq adj. 'former, foregoing.'
sāf adj. 'clean.'
sāf karnā v. a. 'to make clean, to clean.'
sāhib s. m. 'a gentleman, master, Sir;' in addressing any one, 'you Sir, your Honour.'
sāhib-i Qirān 'the lord of conjunction' (of two planets).
sāhib salāmat 'paying respects.'
sā-in s. m. 'a faqīr' (lit. 'lord, master').
sāmlne adverb. prep. 'before, in front, in the presence' (governs gen. with *ke*).
sānp s. m. 'a snake.'

sāni s. m. 'creator, maker.'

sāni adj. 'second.'

sārā adj. 'all, the whole.'

sārbān s. m. 'a camel-driver.'

sāri fem. of *sārā*.

sāth adv. 'with, along with, together with' (governs gen. with *ke*).

sāth for *apne sāth* 'along with himself.'

sāth hī adv. 'simultaneously with, immediately upon.'

sāth ho-lenā v. n. 'to go along with, to accompany, to follow.'

sāthī s. m. 'a companion, an associate.'

sāth us ke 'along with her.'

se 'from, with, at, between,' sign of abl. case.

se 'than,' after a comparative adj.

seti postpos. 'from.'

shafaqat s. f. 'kindness.'

shahr s. m. 'a city.'

shahr kā } 'of the city,' gen.
shahr ke } sing.
shahr kī }

shahr ko 'the city,' acc. sing.

shahr men 'into the city,' loc. sing.

shahron ke 'of the cities,' gen. plur.

shahrpanāh s. f. 'fortifications, intrenchments.'

shahr se 'from the city,' abl.

sing. of *shahr* s. m.

shahzāda s. m. 'a prince.'

sharātan s. m. 'Satan, the devil.'

shakhṣ s. m. 'a person, an individual.'

shakhṣ ko 'to a person,' dat. sing.

shakhṣ ne 'by a person,' agent sing.

shakl 'forms,' nom. plur. of *shakl* s. f.

shar'a men 'in the law' (lit. 'in the precepts of Muhammad'), loc. sing. of *shar'a* s. m.

sharāb s. f. 'wine or any kind of intoxicating liquor.'

sharābī s. m. 'a drunkard.'

sharābī kī 'of the drunkard,' gen. sing.

shauq s. m. 'cheerfulness, zest, penchant.'

shābāsh interj. 'well done! excellent!'

shādāb adj. 'moist, verdant.'

shādī s. f. 'festivity, rejoicing, pleasure.'

Shāhjahān n. prop. (lit. 'king of the world').

Shāhjahān-ābād n. prop.

shāmīl adj. 'included, communicating.'

shāmīl ho 'enter ye or be

- included,' 2d sing. imper.
of *shāmīl honā* v. n.
- shāyad* adv. 'may be, perhaps.'
- shifā* s. f. 'recovery from illness, a cure.'
- shifā-e kāmīl* 'a complete cure.'
- shikast* s. f. 'defeat.'
- shikār* s. m. 'prey, hunting.'
- shikār karnā* v. a. 'to catch, to hunt.'
- shikār kā* 'of hunting,' gen. sing. of *shikār*.
- shikoh* s. f. 'dignity, state, grandeur.'
- shikoh karnā* v. a. 'to give oneself airs, to arrogate dignity.'
- shutābī* adv. 'quickly.'
- shor* s. m. 'cry, noise, disturbance.'
- shubha* s. m. 'doubt, suspicion.'
- sidhārā thā* 'had departed,' 3d sing. masc. pluperf. of *sidhārnā* v. n.
- sikhā-o* 'teach,' 2d plur. imper. of *sikhānā* v. a.
- sipāhī-on men* 'among soldiers,' loc. plur. of *sipāhī* s. m.
- sir* s. m. 'the head.'
- sirf* adv. 'merely, only, solely.'
- sir-khulē* 'bare-headed,' inflected masc. of *sir-khulā* adj.
- sinwā* adverb. prep. 'besides' (governs gen. with *ke*).
- sinwā-e* adverb. prep. 'besides, except' (governs gen. with *ke*).
- sikhā* 'learnt,' masc. past indef. of *sikhnā* v. a.
- sikhā thā* 'had learnt,' masc. pluperf. of *sikhnā* v. a.
- sikhīye* 'be pleased to learn,' respectful of *sikhnā* v. a.
- sikhī* 'learnt,' fem. past indef. of *sikhnā* v. a.
- sikho* 'learn,' 2d plur. imper. of *sikhnā* v. a.
- so* pron. 'that same.'
- so* adv. 'so, therefore.'
- sochne* inflected form of *sochnā* v. a. 'to think.'
- sochne lagnā* v. n. 'to begin to think;' see r. 163.
- sompā* } 'delivered over,'
sompe } masc. past indef. of *sompnā* v. a.
- sompke* 'having entrusted,' conj. part. of *sompnā* v. a.
- sone ko* 'for sleeping,' dat. of *sonā* v. n., used as a masc. noun.
- subh* s. f. 'morning.'
- subhītā* s. m. 'convenience, accommodation.'
- sufaid* adj. 'white.'

Sulaimán n. prop. 'Solomon.'
sulákar 'having put to sleep,'
 conj. part. of *suláná* v. a.
suluf s. m. 'money advanced
 for merchandise.'
sultán s. m. 'a king, an em-
 peror, a sultān.'
suná 'heard,' masc. past in-
 def. of *sunná* v. a.
suná játá 'is heard,' 3d sing.
 masc. pres. indef. of *suná*
jána v. n.; see r. 160.
sunáyá 'told, informed,'
 masc. past indef. of *su-
 náná* v. a.
sunegí 'shall hear,' 3d sing.
 fem. fut. of *sunná* v. a.
suní 'heard, have heard,'
 fem. past indef. of *sunná*
 v. a.
suní hai 'have heard,' fem.
 perf. of *sunná* v. a.
sunkar 'having heard,' conj.
 part. of *sunná* v. a.
sunó 'hear ye,' 2d plur. im-
 per. of *sunná* v. a.
sunte hí 'immediately on
 hearing,' adverb. part. of
sunná v. a.
sunún 'let me hear,' 1st sing.
 imper. of *sunná* v. a.
supurd s. f. 'charge, trust.'
supurd kiya 'gave in charge'
 or 'delivered,' masc. past
 indef. of *supurd karná* v. a.

sust adj. 'tired, languid,' then
 'slothful,' but rarely 'lazy.'
suwál s. m. 'a question, a
 query, an interrogation;
 a petition, begging.'
suwál jawáb karná v. a. 'to
 ask questions and give an-
 swers.'
suwál karná v. a. 'to ask a
 question, to interrogate.'
suwál kiya 'begged,' masc.
 past indef. of *suwál karná*.
súar s. m. 'a hog.'
súar charáne 'to feed swine'
 for *súar charáne ko* dat.
 of *súar charáná* v. a., used
 as a masc. noun.
súd s. m. 'usury, interest.'
súd samet 'with usury.'
súraj s. m. 'the sun.'
súrat s. f. 'a form, a figure'
 (4th decl.).
súrákh s. m. 'a hole.'
ta'alá adj. 'the most high.'
tab adv. 'then.'
tabáhi s. f. 'ruin, wreck.'
tab'iat s. f. 'temperament.'
tab se 'from then.'
tad adv. 'then.'
tahsíl s. f. 'acquisition, learn-
 ing.'
tahsíl kí 'acquired or learnt,'
 fem. past indef. of *tahsíl*
karná v. a.

ṭaṭolkar 'having touched or fingered,' conj. part. of *ṭaṭolná* v. a.

taur s. m. 'manner, mode.'

tábi adj. 'obedient, subject.'

tála s. m. 'a lock.'

támbá s. m. 'copper.'

táni 'pulled,' fem. past indef. of *tánná* v. a.

tá-ús s. m. 'a peacock.'

táze inflected masc. of *táza* adj. 'fresh.'

tázi fem. of *táza* adj. 'fresh.'

teg s. f. 'a sword, a scimitar.'

teḡá s. m. 'a short scimitar.'

terá 'thine, thy, of thee,' gen. sing. of *tú* 2d pers. pron.

tere 'thy, of thee,' inflected masc. of *terá*.

tere huzúr 'in thy presence' for *tere huzúr men*.

ṭerhá adj. 'crooked, bent.'

ṭerhá karke 'having bent,' conj. part. of *ṭerhá karná* v. a.

terí 'of thee, thine, thy,' fem. of *terá*.

ṭahrákar 'having settled,' conj. part. of *ṭahráná* v. a.

ṭahrá-ún 'I can settle or fix,' 1st sing. aor. of

ṭahráná v. a.

ṭahrí 'was fixed on,' 3d

sing. fem. past indef. of *ṭaharná* v. n.

thá 'was,' 1st, 2d, and 3d sing. masc. past auxiliary tense; see r. 65.

the 'were,' 3d plur. masc. past auxiliary tense; see r. 65.

thí 'was,' fem. of *thá* 3d sing. past auxiliary tense; see r. 65.

thore 'a few,' inflected masc. of *thorá* adj.

thore din ba'd for *thore dinon ke ba'd* 'after a few days.'

thore men 'in a little,' loc. of *thorá* adj.

thorí 'a little, short,' fem. of *thorá*.

thorí dūr for *thorí dūr tak* 'to a short distance.'

tinke ká 'of a straw,' gen. sing. of *tinká* s. m.

tis 'that same,' oblique sing. of *so* correlative pron.

tis par 'in addition to that, besides, after that, then,' loc. sing. of *so* or *taun* pron.

tis pás 'to that same person' for *tis ke pás*.

ṭín adj. 'three.'

ṭír s. m. 'an arrow.'

ṭirandáz s. m. 'an archer.'

ṭaṭolkar 'having touched or fingered,' conj. part. of *ṭaṭolná* v. a.

ṭaur s. m. 'manner, mode.'

ṭābī adj. 'obedient, subject.'

ṭālā s. m. 'a lock.'

ṭāmbā s. m. 'copper.'

ṭānī 'pulled,' fem. past indef.

of *ṭānnā* v. a.

ṭā-ūs s. m. 'a peacock.'

ṭāze inflected masc. of *ṭāza* adj. 'fresh.'

ṭāzī fem. of *ṭāza* adj. 'fresh.'

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tegā s. m. 'a short scimitar.'

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gen. sing. of *tū* 2d pers. pron.

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ṭerhā adj. 'crooked, bent.'

ṭerhā karke 'having bent,' conj. part. of *ṭerhā karnā* v. a.

ṭerī 'of thee, thine, thy,' fem. of *terā*.

ṭahrákar 'having settled,' conj. part. of *ṭahránā* v. a.

ṭahrá-ūn 'I can settle or fix,' 1st sing. aor. of *ṭahránā* v. a.

ṭahrī 'was fixed on,' 3d

sing. fem. past indef. of *ṭaharnā* v. n.

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tis par 'in addition to that, besides, after that, then,' loc. sing. of *so* or *taun* pron.

tis pás 'to that same person' for *tis ke pás*.

ṭīn adj. 'three.'

ṭīr s. m. 'an arrow.'

ṭīrandāz s. m. 'an archer.'

- tír lagáná* v. a. 'to plant an arrow.'
tísre ko 'to a third,' dat. of *tísrá* adj.
tísre ne 'by the third,' agent of *tísrá* adj.
to adv. 'indeed, in fact, then.'
topí s. f. 'a hat.'
torá s. m. 'a bag of 1000 rupees, a talent.'
tore 'talents,' nom. plur.
torne ko 'for the demolishing,' dat. sing. of *torná* v. a., used as a masc. noun.
tujhe 'to thee, for thee,' dat. sing. of *tú* 2d pers. pron.
tujhe 'thee,' acc. sing. of *tú* 2d pers. pron.
tujh ko 'thee,' acc. sing. of *tú* pron.
tujh se 'from thee,' abl. sing. of *tú* pron.
ruk adj. 'a little.'
tum 'you,' nom. plur. of *tú* 2d pers. pron.
tumhárá 'your, of you,' gen. plur. of *tú* 2d pers. pron.
tumháre 'your, of you,' inflected masc. of *tumhárá*.
tumhári 'your, of you,' fem. of *tumhárá*.
tumhen 'to you,' dat. plur. of *tú* 2d pers. pron.
tum ko 'to you,' dat. plur. of *tú* 2d pers. pron.
tum ko 'you,' acc. plur. of *tú* 2d pers. pron.
tum ne 'by you,' agent plur. of *tú* 2d pers. pron.
tum par 'on you,' loc. plur. of *tú* 2d pers. pron.
tum par se 'from off you.'
tum se 'with or from you,' abl. plur. of *tú* 2d pers. pron.
turt adv. 'instantly, quickly, straightway.'
tú 'thou,' 2d pers. pron.
tú ne 'by thee,' agent sing. of *tú*.
ucháti 'she raises,' 3d sing. fem. pres. indef. of *ucháná* v. a.
'uhda s. m. 'a commission, an office, a situation.'
ujálá adj. 'bright, shining.'
ulfat s. f. 'affection, attachment.'
ulfat karná v. a. 'to manifest affection.'
'ulúm s. m. 'sciences,' Arabic plur. of *'ilm*.
ummed s. f. 'hope, expectation.'
un 'those, them,' oblique plur. of *wuh* pron.
unhen 'to them,' dat. plur. of *wuh* pron.
unhen 'them,' acc. plur. of *wuh* pron.

unhīn 'those same,' oblique plur. of *wuhī* pron.
unhīn ke 'of them indeed,' gen. plur. of *wuhī* pron.
unhon kā 'of them,' gen. plur. of *wuh* pron.
unhon ko 'them,' acc. plur. of *wuh* pron.
unhon ne 'by them,' agent plur. of *wuh* pron.
un kā 'of them,' gen. plur. of *wuh* pron.
un ke 'their, of them, theirs,' inflected masc. of *un kā*.
un ko 'them,' acc. plur. of *wuh* pron.
un men se 'from among them.'
un ne 'by him,' agent plur. of *wuh* pron., used for *us ne*.
un se 'from or with them,' abl. plur. of *wuh* pron.
'uqāb s. m. 'an eagle.'
urāyā 'squandered, wasted, dissipated,' masc. past indef. of *urānā* v. a.
urdū s. m. 'a camp.'
urdū-e mu'allā s. m. 'the royal camp.'
urdū kī 'of the camp, of Urdū,' gen. sing. of *urdū* s. m.
ur̥ne inflected infin. of *ur̥nā* v. n. 'to fly.'

ur̥ne saknā v. n. 'to be able to fly;' see r. 456.
us 'that,' oblique sing. of *wuh* pron.
us dīn for *us dīn ko* 'on that day.'
use 'to him,' dat. sing. of *wuh* pron.
use 'him, it,' acc. sing. of *wuh* pron.
usī 'that very or that same,' oblique sing. of *wuhī* pron.
usī waqt for *usī waqt men* 'at that very time.'
us kane for *us ke kane* 'to him.'
us kā 'of him, his, its, of it,' gen. sing. of *wuh* pron.
us ke 'his, of him, of her, of it, its, of that,' inflected masc. of *us kā*.
us ke ghar for *us ke ghar par* 'at his house.'
us ke pās 'near him.'
us kī 'of him, his, her, of it, its,' fem. of *us kā*.
us kī jagah for *us kī jagah men* 'in his stead.'
us ko 'to him, to it,' dat. sing. of *wuh* pron.
us ko 'him, it,' acc. sing. of *wuh* pron.
us men 'in it,' loc. sing. of *wuh* pron.

us ne 'by him, her, it,' agent
 sing. of *wuh* pron.
us par 'on it,' loc. sing. of
wuh pron.
us se 'from him, with it,'
 abl. sing. of *wuh* pron.
utarkar 'having alighted or
 disembarked,' conj. part.
 of *utarná* v. n.
uṭh 'having arisen,' conj.
 part. of *uṭhná* v. n.
uṭhákár 'having removed,'
 conj. part. of *uṭháná*
 v. a.
uṭháyá 'raised,' masc. past
 indef. of *uṭháná* v. a.
uṭháyá thá 'had endured,'
 masc. pluperf. of *uṭháná*
 v. a.
uṭh ga-í thín 'had been re-
 moved,' 3d plur. fem. plu-
 perf. of *uṭh jáná* v. n.
uṭhke 'having risen up,' conj.
 part. of *uṭhná* v. n.
utre 'came down,' 3d plur.
 masc. past indef. of *utarná*
 v. n.
úinchá adj. 'high, lofty.'
úinche inflected masc. of
úinchá.
úinṣ s. m. 'a camel.'
úpar adverb. prep. 'above,
 over, on' (governs gen.
 with *ke*).
úpar se 'from above.'

wafádár adj. 'faithful, con-
 stant.'
wagaira 'et cætera, and so
 forth.'
wahán adv. 'there.'
wahán ká 'of that place.'
wahán ke 'of there, of that
 place.'
wahán kí 'of that place.'
wahán se 'from there.'
wahshí-on ne 'by the wild
 (beasts),' agent plur. of
wahshí adj.
waisá adj. 'so;' see p. 52.
walí (s. m. or f.) 'a saint, a
 slave.'
wagt s. m. 'time.'
wagt (preceded by *ke*) for
wagt men 'at the time.'
wargaláná hai 'has deceived,'
 masc. perf. of *wargalánná*
 v. a.
watan s. m. 'native country,
 home.'
wazír s. m. 'a vizier or min-
 ister of state.'
wár dālá 'encircled,' masc.
 past indef. of *wár dálná* v. a.
wárí 'encircling.'
wáste adverb. prep. 'on ac-
 count, for the sake, for'
 (governs gen. with *ke*).
we 'those, they,' nom. plur.
 of *wuh* pron.
wiláyat s. f. 'a foreign cou

try' (here referring to Persia).

wilāyat ga-e for *wilāyat ko ga-e* 'went abroad.'

wonhīn adv. 'immediately, at that very time.'

wuh pron. 'he, she, that, it, that one.'

wuhī pron. 'that very or that same.'

yahān adv. 'here, this place.'

yahān (preceded by *ke*) 'at the abode.' Instances ; *qāzi ke yahān* 'at the house of the judge.' *rah-nevāle ke yahān* 'at the house of an inhabitant or citizen.'

yahān ke 'of this place.'

yahān se 'from here.'

yahān tak 'up to this place.'

yatīm s. m. 'an orphan.'

yā conj. 'or.'

yā na 'or not.'

yār s. m. 'a friend.'

yār for *ai yār* 'O friend !' voc. sing.

yār ne 'by a friend or comrade,' agent sing.

ye 'these,' nom. plur. of *yih* pron.

ye sab 'all these.'

yih pron. 'he, she, this, it, this one.'

yihī pron. 'this very or this same.'

yūn adv. 'thus.'

yūnhīn adv. 'thus, in this very manner, likewise.'

zabardast adj. 'powerful.'

zabān s. f. 'language.'

zabān ki 'of the language,' gen. sing.

zabān ko 'the language,' acc. sing.

zabānon ne 'by the languages,' agent plur.

zabān se 'from or with the language,' abl. sing.

zabh s. f. 'slaughter, sacrifice.'

zabh karo 'kill, sacrifice,' 2d plur. imper. of *zabh karnā* v. a.

zabh kiyā 'slaughtered, sacrificed,' masc. past indef. of *zabh karnā* v. a.

zabh kiyā hai 'hath killed,' masc. perf. of *zabh karnā* v. a.

zabūni s. f. 'ill, badness, misfortune.'

zā'm s. m. 'opinion.'

zamāne ke 'of the world,' gen. sing. of *zamāna* s. m.

zā'm-i fāsīd s. m. 'a perverse opinion' or 'vicious way of thinking.'

<i>zamín</i> s. f. 'ground, soil, the earth.'	<i>zálím</i> s. m. 'a tyrant, an oppressor.'
<i>zamíndár</i> s. m. 'a landholder, a farmer.'	<i>zárí</i> s. f. 'supplication, entreaty, crying, crying for help.'
<i>zamín men</i> 'in the earth,' loc. sing. of <i>zamín</i> s. m.	<i>zárí karná</i> v. a. 'to supplicate, to entreat.'
<i>zarra</i> s. m. 'a little.'	<i>zerdast</i> adj. 'powerless.'
<i>zarúr</i> adj. 'necessary, expedient.'	<i>zindagání</i> s. f. 'life.'
<i>záde</i> inflected masc. of <i>záda</i> adj., used in composition, 'born.'	<i>Ziyád</i> n. prop. 'Ziyád.'
<i>záhid</i> s. m. 'an ascetic, a monk, a recluse, a zealot.'	<i>ziyáda</i> adj. 'more.'
<i>záhid ke</i> } 'of the monk,'	<i>zor</i> s. m. 'strength, power.'
<i>záhid kí</i> } gen. sing.	<i>zubán</i> s. f. 'language.'
<i>záhir</i> adj. 'apparent, manifest.'	<i>zulm</i> s. m. 'tyranny, oppression.'
<i>záhir karná</i> v. a. 'to disclose, to reveal, to tell.'	<i>zulm karná</i> v. a. 'to tyrannise, to oppress.'
	<i>zulm ká</i> 'of tyranny or oppression,' gen. sing. of <i>zulm</i> s. m.

DIALOGUES.

Who is he ?	<i>Wuh kaun hai ?</i>
The brother of your honour's teacher.	<i>Áp ke munshí ká bhá-í.</i>
What has he come here for ?	<i>Wuh yahán káhe ko áyá ?</i>
He has come to borrow some money from his brother.	<i>Apne bhá-í se kuchh qar- lene áyá ?</i>
What is his brother's salary ?	<i>Us ke bhá-í kí tanḡhwáh kyá hai ?</i>
Fifteen rupees a month.	<i>Pandrah rupaiyá mahína.</i>
Out of that do you think he will be able to give him any thing ?	<i>Itne men se kyá tumhári dánist men use kuchh de sakegá ?</i>
I really don't know.	<i>Mujhe ma'lúm nahín; or fi-l-haqíqat, main nahín jántá.</i>
Tell the groom to bring the horse.	<i>Sá-ís se kaho.ghorá láná.</i>
Are you going for a ride ?	<i>Áp ghore par harwá kháne játe hain ?</i>
Yes, and shall return in an hour or two.	<i>Hán aur ghanṭe do ek men phir á-úngá.</i>
Will you look at these papers this evening ?	<i>Áp in kágazát par áj shám ko muláhaza karenge or kíjiiyenge ?</i>
No; I have not heard any thing about them from government.	<i>Nahín; kyúñki main ne in kí bábat sarkár se kuchh khabar nahín pá-í.</i>

- When will the matter be decided ? *Is ká faisala kab hogá ?*
- I don't know. *Mujhe kuchh khabar nahín.*
- That poor helpless man will die of hunger through such taxation. *Wuh garíb bechára is mál-guzárá ke sabab se tabál hoke bháukhon maregá.*
- 'Tis very sad ; but what can I do in the matter ? *Afsos kí bát hai ; lekin main is mu'ámale men kyá kar saktá hún ?*
- If you were to speak to the magistrate about it, the matter could easily be settled. *Agar ap magistrat sáhib se kuchh kahte, to is ká thi-káná jald lag saktá hai.*
- Such is not the custom of Englishmen, to petition a ruler in such a matter. *Angrezon ká aisá dastúr nahín ki hákim se aisi bát men 'arz karen.*
- Can you speak English ? *Tum Angrezí bol sakte ho ?*
- No, Madam : I know only Hindústání. *Nahín, Mem sáhib : sirf Hindústání jántá hún.*
- Why do you not learn English ? It might be of service hereafter. *Tum Angrezí kyún nahín síkhte ? Sháyad ko-í din kám áwe.*
- If I had begun in childhood I might certainly have learnt something ; but I am old, and learning is not easy. *Agar laráakpan men shurú kiyá hotá to zarúr kuchh síkhtá, lekin ab main búrhá hū-á aur síkhná mushkil hai.*
- How soon can you learn the rules of Hindústání grammar ? *Urdú ke qawá'id kitne dinon men síkh sakte ho ?*
- In six months, if one applies. *Chha mahíne men agar ko-í dīl lagákar síkhe.*
- Do many Englishmen speak Hindústání well ? *Bahut Angrez Hindústání sáf bolte kí nahín ?*

Through want of leisure or indifference few gentlemen are acquainted with this language.

I wish to purchase a horse, what is your advice?

You had better consult the broker, as he knows more about such things.

I have heard that the brokers here are great knaves, and cheat people.

Khánsámán, what are you going to get for dinner in the market?

Madam, there is nothing to be had except fowls and fish.

What is the price of fowls?

Sixteen for the rupee.

That is very cheap.

Buy me two fowls, one and a half seers of sugar, two and a half seers of rice, and some preserved butter.

When do you wish dinner?

Half-past seven o'clock.

Many gentlemen are coming.

I shall need assistance.

Call Pír Bakhs̄h the khidmatgár to help you, and let there be no negligence.

Very well, Madam.

Kam fursat yá befikrī ke bá'is thore sáhib is zubán se wáqif hojáte.

Main̄ ghorá mol lene cháhtá, tumhári kyá saláh hai?

Dallál se púchhiye, kyáunki us ko in báton̄ men̄ ziyáda dákh̄l hai.

Main̄ ne suná hai ki yahán̄ ke dallál bare dagábáz̄ haiñ aur logon̄ ko thagte.

Khánsámán, tum bázár se kháne ke wáste kyá mol lene játe ho?

Mem sáhib, murgí aur machh̄lí ke siwá kuchh aur mil nahín saktá.

Murgí kitte par bikte?

Rúpiye ko solah.

Wuh bahut sastá hai.

Mere wáste do murgí derh ser ch̄nī aṛhā-ī ser chāñ-wal aur kuchh ghí kharido.

Kháná ap̄ kis waqt kháwen?

Sáphe sāt baje.

Bahut sáhib log áte haiñ.

Mujhe madad zarúr hogí.

Pír Bakhs̄h khidmatgár ko madad dene ke wáste bulá-o, aur kisí tarah kí gaflat na hone do.

Bahut achchhā, Mem sáhib.

I saw the advertisement in yesterday's newspaper.

What was it about?

Mr. F. wanted to sell his horses, carriage and all the furniture of his house by auction.

What is the reason of this?

The gentleman is going to England because of sickness.

For how many months has he been ill?

Two months.

What illness does he suffer from?

Tertian ague.

What is that girl's age?

She is not more than ten years old.

Whose daughter is she?

Míran the cook's.

I have heard that he has suffered great affliction in his family.

Yes, Sir; it is true. Two of his children died lately, and his creditors in the bázár have been giving him a deal of trouble.

I wonder people are so foolish as to get into debt.

Kal ke aḡhbār men main ne wuh ishtihār-nāma dekhā.

Us kā kyā mazmūn thā?

F. sāhib apne ghore, gārī aur ghar ke sab asbāb nílām men bechne chāhte.

Is kā kyā sabab hai?

Sāhib bīmārī ke sabab wilāyat ko jāne chāhte hai.

Kāi mahinon se bīmār hai?

Do mahīne se.

Sāhib kī bedārāmī kis tarah kī hai?

Jāre kī tap jo tīsre dīn ātī hai.

Us larkī kī kitnī 'umr hai?

Das baras se ziyāda nahīn hogī.

Wuh kis kī beṭī hai?

Míran bāwarchī kī.

Main ne sunā hai kī us ne apne ghar men bahut ranj uṭhāyā.

Hān, sāhib; sach hai. Kuchh dīn hūe kī us ke do larke mar ga-e; aur bázār men garz-khwāh us se bahut taqāzá karte or use satāte.

Mujhe ta'ajjub hotā hai kī log aise nádān hai kī qarzdār hojāte.

Sir, Hindústání people in consequence of marriages and expenses of different kinds are always in debt.

Sáhíb jī, Hindústán ke log byáh ke íkhráját waqáira ke bá'is hamesha qarzdár rahte.

Has the washerman come to-day?

Dhobí áj áyá?

No, Madam. You gave him no orders.

Nahín, Mem sáhíb. Áp ne kuchh hukm nahín diyá.

I told him last week to be sure and come to-day, as there were a number of things to go to the wash.

Áj hí áne ko us hafte men kahá, is liye ki bahut se kapre pare hain or bahut sá kaprá dhauláná hai.

He could not have understood you, or he would have been sure to come.

Áp kí bátón ko na samjhá hogá; nahín to zarúr áta.

He is very indolent, and does not do his work well.

Wuh bahut álasí hai, aur apná kám achchhí tarah se nahín kartá.

If you are not satisfied, another can soon be got.

Agar áp us se rází nahín, to दूसरा बहुत जल्दी मिल saktá.

Is there any respectable man whom you can recommend?

Ko-í nek-nám ádmí hai jo áp ko ma'lúm ho?

Motí Lál, who appears a respectable man.

Motí Lál to mai'atabar shakhs nazar áta hai.

Where does he live?

Wuh kahán rahtá?

Close to the southern gate (of the city), opposite the confectioner's shop.

Dakkhin pháṭak ke pás, hal-wá-í kí dúkán ke sámne.

Do these articles pay duty?

Kyá, aisi ajnás par mahsúl lagta hai?

You will have to pay two

Ba hisáb qímat ke áp ko do

- per cent of the value to the government. *rūpaiyā saikṛā sarkār ko dene parēgā.*
- The duty is very heavy. *Mahsūl bahut bhārī hai.*
- Many people say the same, but no one has petitioned the government about it. *Bahut se log aisā kahṭe, lekin kisi ne sarkār se is kī bābat darḡhwāst nahīn kī.*
- How are the taxes paid? in cash or notes? *Mahsūl kyūnkar khazāne meṇ bhar dī-e jāte? hūn-ḡiān lete yā faqat rūpiye?*
- Only in rupees. *Sirf rūpiye.*
- Only those coined at the mint. *Wuh rūpai jo sarkār ke ṭak-sāl-ghar meṇ zarb khāte.*
- Where are my coat, trousers, and shoes? *Merā kurtā pās-jāme aur jūtiān kahān haiṅ?*
- I don't know, Sir. *Sāhib, mujhe to kuchh ma'lūm nahīn.*
- Of what use are you as a servant, if you can't even look after my clothes. *Tum kis kām ke naukar ho, jo mere kapron kī khabar-dārī bhī nahīn kar sakte.*
- It was not my fault, because you did not intrust them to my care. *Merā qusūr na thā; is liye kī ap ne unheṅ mujhe su-purd nahīn kiyā.*
- What is this you say? It is your work, and you know nothing about my clothes. If such a thing happens again, you will immediately receive your dismissal. *Yih kyā bāt hai? Yih tum-hārā kām hai, aur tum ko mere kapron kī kuchh khabar nahīn. Agar aisā hāl phir ā jā-e, to fawran jawāb pā-oge.*
- I will take great care in future. *Main āyanda ko achchhī khabargirī rakhūngā or karūngā.*
- Have you given the porters their hire? *Tum ne kulī-on ko un kī mazdūrī dī hai?*

No, Sir; the treasurer has gone home on leave.

You had better pay them yourself to-day, and get the money from the treasurer.

I have no money.

What will those poor people do?

If your honour were to give me permission, I would send to the treasurer's house for the keys, and then there would be no difficulty.

Very well, do so.

Sir, a dwarf has come to see you.

Where has he come from?

His home is in Benares, but he wanders about the country and gets presents from great people.

He appears very old.

You had better ask him his age.

What is your age?

About seventy years.

What sort of birds are these?

They are wild ducks.

For what will you sell them to my master?

Nahin, Sáhib; khazánchí chhutti leke ghar gayá hai.

Bihtar hai, kí apní taraf se áj un ko mazdúrí de do aur kal khazánchí se le lo.

Mere pás ek taká bhí nahin.

We garib log kyá karenge?

Agar ap ijázat dete, to main khazánchí ke yahán chábí-on ke láne ke wáste kisé shakhs ko bhej detá, aur tab rūpaíyá milná kuchh mushkil bát nahin hotí.

Bahut achchhá, aisá karo.

Sáhib jí, ek bauná ap kí muláqát ko áyá hai.

Kahán se áyá hai?

Us ká ghar Banáras men hai, lekin tamám mulk men phirá kartá aur bare ádmí-on se bakhsishen pátá hai.

Wuh bahut búñhá nazar áta.

Agar ap us kí 'umr daryáft karte, to achchhá.

Tumhárá 'umr kittí hai?

Sattar baras ke qarib.

Ye kaisí chiríye hain?

Murgábí hain.

Kitte par mere kháwind ke háth bechoge?

For six annas.

Where did you catch them?

In the large sheet of water
on the outside of the city.

Are there many wild fowl?

Hundreds of ducks, wild
swans, cranes and snipes
assemble there in the
evening.

When do you go to catch
them?

Two hours before daybreak.

Who is making so great
noise?

Your children are playing
in the veranda.

Forbid them, and tell them
that I shall really be angry
with them if they make
such a noise.

Very well, Sir; I will tell
them.

Is the chaprásí in attend-
ance?

No, Sir; he has not come
from the post-office this
morning.

There must have been some
delay either in the coming
of the mails or their deli-
very, or he would have
been sure to have ar-
rived.

He is coming.

Chha áne par.

Tum ne un ko kahán pakrá?

*Barí jhíl men jo shahr ke
báhar hai.*

*Kyá bahut se janglí chiríye
wahán milte?*

*Wahán saikron batak, ráj-
hans ghongle aur pankarul
shám ko jam'a hote hai.*

*Tum un ke pakarne ko kab
játe?*

Pau phatne se do ghari áge.

Kaun itná shor kartá hai?

*Ap ke atfal barámade men
khelte hai.*

*Unhen man'a karo, aur kaho
ki agar we itná gul ma-
chá-en to ham zarúr un
se náráz honge.*

*Bahut achchá, sáhib; main
ap ka hukm suná-ungá.*

Chaprásí házir hai?

*Nahín, khudáwand; wuh áj
dák-ghar se nahín áyá.*

*Dák ke áne yá chitthí ke
bántne men kuchh deri
há-i hogí; nahín to, wuh
yaqínan pahunchá hotá.*

Wuh áta hai.

Why were you not here before, Pírkhán ?

Sir, the western mails were delayed in consequence of the heavy fall of rain, and I could not get the letters as soon as usual.

That is enough : I now want you to take a note to the bank and bring me three hundred rupees.

If you will give me the note I will take it.

Here is the order.

Make haste and bring the rupees, for I have other jobs for you.

I shall not be long.

Teach me to speak Hindústání.

Is there no difficulty in speaking it ?

Speak very slowly and you will get the language.

Say that again.

You speak too quickly.

Shall I begin again ?

Yes, it will be better to do so.

I do not understand your language.

I said, Is there any news to-day ?

There is no difference in the

Pírkhán, tum kyun ziyáda saavere nahín á-e ?

Sáhíb jī, páchchīm ke dák ke áne men derí hū-í barí barsát ke sabab se; aur mujhe aur roz ke taur par chíṭṭhī jald nahín miln.

Khair: main ab cháhtá hūn ki tum chíṭṭhī leke bank-ghar já-o aur tīn sau rūpa-e mere liye lá-o.

Ap ruq'a dījiye to main le já-ungá.

Yihí chíṭṭhī hai.

Jaldí jáke rūpa-e le áná, ki aur kám tumháre liye bahut hai.

Ham abhí le áte.

Hindústání bolne ko mujhe síkhlá-o.

Kyá use bolne men kuchh mushkil nahín hai ?

Thaharke boliye to bolí áwegí.

Wuh bát phir kaho.

Tum bahut jaldí bolte.

Main phir shurú' karún ?

Hán, bihtar hai.

Main ap kí bolí nahín samajhtá.

Main ne kahá, Áj kí ko-í khabar hai ?

Mulk ká wuhí hál jo us

- state of things since last week. *hāfte men hū-ā so ab bhī hai.*
- What are the rumours in the bāzār? *Bāzār men ko-ī afwāh phailī hai?*
- Have you not heard of this matter? *Ap ne is mājare kī kuchh khabar nahīn pāyī?*
- They say that robbers having plundered Mādho Dās the banker's house have got safe off across the river. *We kahte haiṅ ki dākū Mādho Dās sāhū kī koṭhī lūṭ kar pār nikal ga-e haiṅ.*
- I am now going out: tell the groom to get the horse ready. *Main ab bahār jātā: sā-is se kaho ki ghorā taiyār kare.*
- The whip is in the house. *Chābuk ghar men hai.*
- Then run and fetch it. *To daurke lā-o.*
- Bring water to wash my hands, and tell the khidmatgār to bring the breakfast. *Hāth dhone kā pānī lā-o, aur khidmatgār se kaho ki hāzirī lāwe.*
- Give me some more milk. *Kuchh aur dūdh to do.*
- This fish is by no means good. *Yeh machhlī kuchh achchhī nahīn.*
- I bought it in the market this morning, and they told me it was fresh. *āj hī subh ko main ne use bāzār men kharīdā aur unhon ne use tāza kahā.*
- Hear, I want a boat to go to Calcutta. *Suno Kalkatta jāne ko ek nā-o ham ko darkār hai.*
- What is the hire of it? *Is kā bhārā ketā hai?*
- Fifty rupees. *Pachās rūpiye.*
- When can you go? *Tum kis waqt khol sakte?*
- We can go at once. *Ham ab hī jā sakte haiṅ.*
- Bring the boat here quickly. *Nā-o jald yahān lā-o.*
- Is the tide in or out? *Is waqt jū-ār hai ki bhāṭhā?*

It is in.

What is the name of that village?

Who live there?

Do you think we can get any thing to eat or drink there?

Well, bring to here.

I dine at Mr. —'s, you must go there in the afternoon.

Where is the nurse?

She has gone out with the children into the garden.

Go and see where she is, and tell her I wish to speak to her.

Very well, Madam.

Here is the nurse. She is carrying the baby.

Nurse, I don't like your children coming to play with mine. I should be glad if you would keep them at home.

I have told them, Madam, not to come, but yet you know it is very difficult to keep children away from their mother.

Jú-ár hai.

Us bastí ká kyá nám?

Wahán kaun rahte?

Tumhári dānist men, wahán hamen kuchh khāne pine kī chīz mil saktī haiṅ kī nahīṅ?

Bahut achchhá, to yahīṅ lagá-o.

Ham — sāhib ke yahán khāná khā-enge, tumhen sipahrī ko wahán jāná hogá.

Dá-í kahāṅ hai?

Wuh ap ke bālbachchon ke sāth bāgiche men ga-í hai.

Já-o aur dekho kī wuh kahāṅ hai, aur us se kaho kī main us se kuchh kahne chāhtī hūṅ.

Bahut achchhá, Mem sāhib.

Dá-í hāzir hai. God ke bachche ko lī-e átī hai.

Dá-í, main nahīṅ chāhtī hūṅ kī tumháre larke mere ke sāth khelen. Agar tum unhen ghar men rakhīṅ to main ziyáda khush hotī.

Main ne unhen man'a kiya kī na āwen, lekin ap jāntī haiṅ kī larkon ko apnī mā se báz rakhná bahut mushkil hai.

Have you no one to take
care of them?

My eldest girl is at home,
but the young ones do
not mind her.

Where is your husband?

He goes out to work all the
day, and is seldom home
much before evening.

Ride with us to-morrow, and
you will have more appe-
tite when you return.

How can you expect to be
able to eat immediately
after getting up?

We cannot wait for those peo-
ple any longer, as breakfast
is on the table.

Are you sure they said they
would come?

Do you know what they ge-
nerally eat for breakfast?

I like a more substantial
breakfast than this.

Have you nothing besides?

Why do you not employ the
man from whom you for-
merly took bread, which
used to be very good?

*Ko-ī tumhāre ghar men nahīn
jo un kī khabardārī kare?*

*Merī pahlaūthī beṭī ghar par
hai, lekin chhoṭe bachche us
ko nahīn mānte.*

Tumhārā khasam kahān hai?

*Wuh subh ko jāke tamām dīn
kām kartā, aur aksar au-
gāt shām tak nahīn phir
ātā.*

*Kal tum ham logon ke sāth
sawār hūjiyo, aur lauṭne
ke ba'd tumhen ziyāda
bhūkh lagegi.*

*Tum kyūnkar yih ummed
rakhte ho ki uṭhte hī
khānā khā sakoge?*

*Un logon ke wāste nahīn
ṭhahar sakte ki hāziri mez
par hai.*

*Tumhen yaqīn hai ki unhon
ne kahā hai ki ham aw-
enge?*

*Tum jānte ho ki we hāziri
par aksar kyā khāte hain?*

*Hāziri men is se ziyāda mu-
qawwi chīzon kā mushtāq
hūn.*

*Is ke sirwā aur kuchh tum-
hāre pās nahīn?*

*Us nānbā-ī ke yahān kyūn
nahīn jāte, jis se āge tum
roṭī lete the, ki wuh bahut
achchhī thī?*

Do you know at what hour they breakfast in that house? ask one of the servants.

Tum jānte ho we kis waqt us ghar men hāziri khāte hain? naukaron men kisi se pūchho.

Tell him breakfast is ready:

Us se kaho ki hāziri taiyār hai.

Let there not be so much delay in future, as we must go to town early every morning.

Áyanda ko itni der na ho, kyūnki hamen har roz sawere shahr ko jānā hai.

The water with which this tea is made has not been boiling, it has no taste at all.

Chā kā pāni kharultā na thā, is men maza mutlaq nahīn.

What do you generally breakfast upon?

Tum hāziri men aksar kyā khāte ho?

I do not often eat any thing in the morning.

Tarke main aksar kuchh khātā nahīn.

Wake me very early to-morrow morning.

Mujhe bare sawere jagā denā.

I shall wake if you call out, Master! master!

Agar tum Sāhib! sāhib! karke pukāroge to jāg uṭhūngā.

Should not this awake me, knock at the door.

Is se agar main na jāgūn darwāza khatkhatā-o.

I am awake, go away; I will not get up; I got no sleep till late, and am not able to keep my eyes open this morning.

Main jāgā hūn, tum jā-o, main na uṭhūngā, ki rāt ko der tak mujhe nīnd nahīn āyi aur is waqt meri ānchen bhāri ma'lūm hotīn.

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Page 8, line 9, for r. 27. read r. 28.

P. 17, l. 20, for are read were

P. 137, l. 22, for *Báp na márt* read *Báp ne márt*

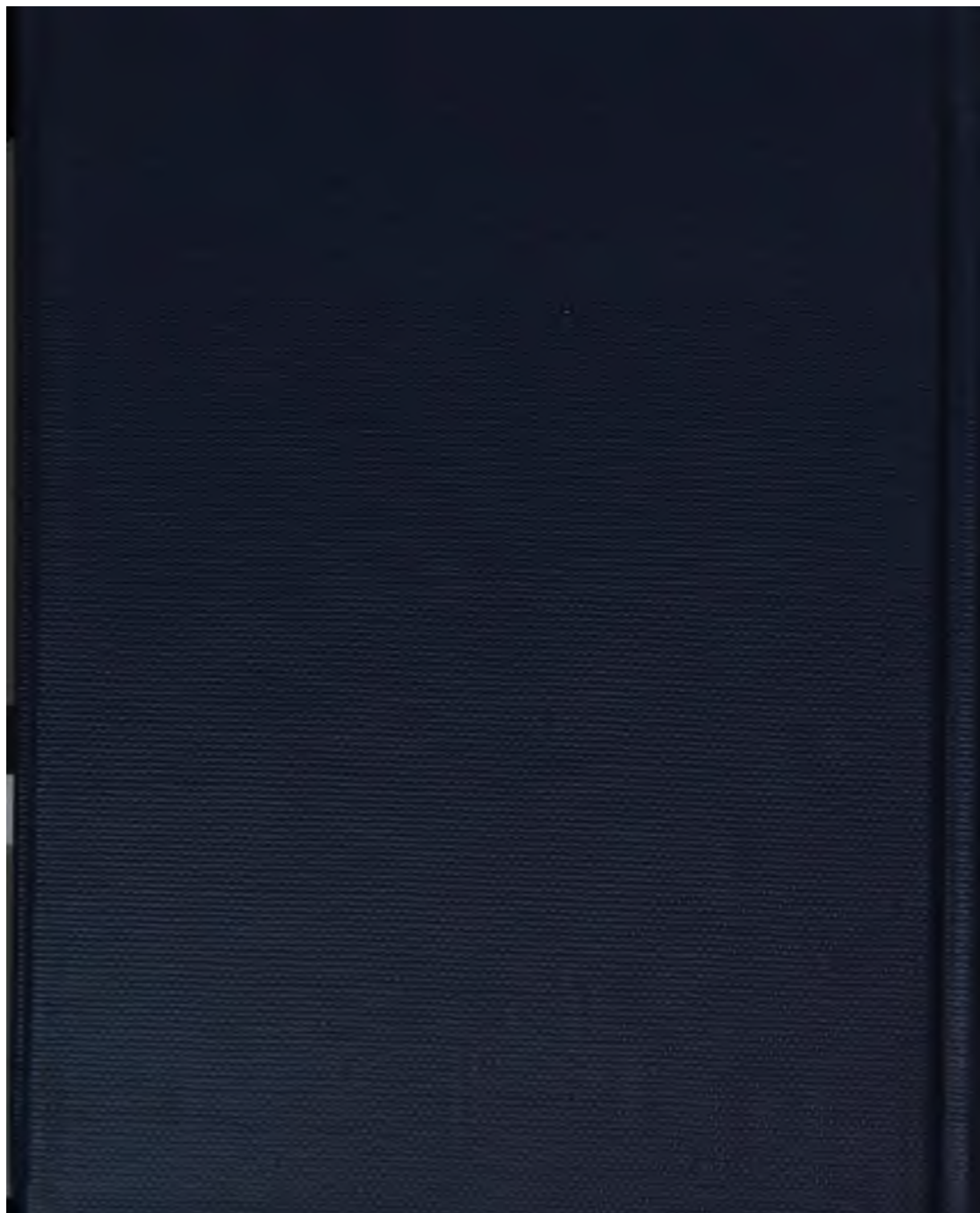
P. 139, l. 2, for *luhár* read *lohár*

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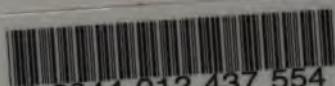
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